

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the LIGHT OF TRUTH.

Danger Ahead! What Shall We Do?

FROM JOS. RODES BUCHANAN, M. D.

Everything in our condition gives indications of a coming convulsion. I have endeavored through the *Arena* to ring the midnight fire bell and awaken about fifty million sleepers to their danger, who have been stupefied by the poisoning alcohol of party politics administered by the corrupt agents of a corrupt power.

Are there any readers of the LIGHT OF TRUTH who do not yet realize our danger? Then let me state it as concisely as possible. We have been blinded and betrayed, and traitors hold our government to-day, whom it will be as hard to dislodge as it was for our forefathers to throw off the power of King George.

Shylock, with headquarters in Wall Street, is the absolute master of our government. The banking power is a system of robbery against which Jefferson, Jackson, and all our noblest statesmen have been arrayed, and now it tramples on their graves. What is it? It exists by a base surrender of the people's rights. We are entitled to make our own money and own it without cost—enough to make all business prosperous as it did during our late war, when with forty-two dollars per capita all business boomed, even under the gigantic burden of war.

But Shylocks seized the government under the lead of such as John Sherman, stabbed and discredited the people's money in the war, got it for half its value and bought bonds so as to double their investment at the people's expense, and then demanded gold. Carrying on this game, they destroyed the money that carried us through the war, and when five hundred thousand dollars was needed to replace the destroyed money of the South, they destroyed about five hundred thousand dollars and reduced our money from forty-two dollars to twenty dollars per capita, and have kept it down ever since to the ruin of all prosperity, through panics and bankruptcy; for the money of the body politic is like the blood of the individual man. Take all his blood, he is at once a corpse; take all money, and business is dead, and the struggle with famine begins. Bleed the man, and as you bleed him, he loses life. Bleed the country by taking its life blood money, and all prosperity declines; and hence all nations have made it their leading aim to accumulate money by a favorable balance of trade, because money is more indispensable than any other form of wealth.

The traitors at Washington have aimed for thirty-three years to bleed the country to death, that they might draw all wealth to themselves by usurious interest for scarce money. But this is not their chief crime. They have determined that the people shall not issue and own their own money, but shall give them the exclusive privilege of issuing money and pay enormous sums for their money instead of using our own money.

Now the difference between making our own money through our own authority at Washington and hiring them to furnish all our money is about two hundred millions of dollars annually. And such is the tribute by which the nation is impoverished and the money-power built up until it has become our master, and the New York *Tribune*, which fell five thousand feet from Horace Greeley to Whitelaw Reid, a mouthpiece for Shylock, impudently assured us that Congress dare not defy the BANKING POWER—which uses the financial power donated by the people as a club over our heads to paralyze industry by contraction, filling the land with tramps, and to rule us at Washington; for it has jerked Cleveland off his platform, faced him to the right about and wheeled around Congress, turning its traitorous backs upon the people—compelling us to face the question whether money or men govern this republic.

The Republic is lost practically unless we can rescue it. It is already an OLIGARCHY of as concentrated power as exists anywhere outside of Russia, Persia, and Turkey. Fifty men hold the nation by the throat to-day, and as confessed by Depew, who represents the railroad power, they can when they please bring on a universal crash and throw millions into beggary.

It is not by banking power alone that the devil has been enthroned in this country, for our resources are so vast that we could even carry that and flourish moderately, but we have surrendered everything to monopoly. We have not only surrendered our money to the bull-beggar and intrigue of Wall Street, but we have surrendered the people's highways, which, until this generation, have been free all over the world, to this new form of social slavery—railroad monopoly. And now the railroad power, co-operating with the banking power, is our master, seizing and corrupting every department of our government, which we still assume to call a republic. It owns the Washington government. The South Pacific owns California and rules without mercy.

In our insensate folly we have surrendered an empire and established imperial power. We have insanely given, GIVEN to speculators, as railroad corporations, an empire of land sufficient to settle in comfort the whole sixty-five millions of our people, and besides GIVEN them as toll-gatherers an almost unlimited power of taxation, with power to pull down here and build up there, and to buy up all the coal mines of the country, as they are doing in Pennsylvania in defiance of

the law, and they are strong enough already to defy and defeat the people's legislation.

And the expense of this political terror and danger has been calculated by Hon. T. V. Cator, of California, as a cost of six hundred millions of dollars annually in comparison with our condition if we owned our own roads instead of giving them away, and making their owners our masters.

Oh, men of America! You have bowed your necks to the yoke and put forth your hands to be hand-cuffed, and you are helpless unless you have enough intelligence and strength to break your bondage.

It is the same financial game (the old British game) in this country, which in 1816 and 1819 ruined England and caused four-fifths of the land-owners to lose their farms, as in this country our farmers are rapidly becoming mere tenants and day-laborers, and I have not told the whole story of our ruin.

But what will you do about it? You have been bestirred and befuddled with corrupt party politics and voted for Democratic and Republican tickets, while the ruin of the country has been going on under both parties, until the suffering, patriotic, and intelligent people have arisen in their might to strike for freedom in the name of the PEOPLE'S PARTY, to put down corrupt monopolies and free the nation.

The war has begun. It is now as it ever has been. Wealth, Power, and selfish Cunning, which have always ruled the world against Industry and Poverty. Wealth has always won the battle in other nations except in Switzerland, and it will win the battle here unless the people can be enlightened. If they can they will have an easy victory. But if the process shall be too slow—the Labor Party with a million tramps, angry and desperate, may prematurely rush into a conflict which will rouse the whole nation, but result in a bloody defeat.

It lies with the honest press of our country to give enlightenment, to keep the peace, and to avert a civil war, which is more threatening now than it was in 1850, when many a fool ridiculed our anxiety to save the Union. Something grand is approaching, and as the flame-tipped volcanoes indicate the coming earthquake, so does our social misery and unrest and almost daily mobs indicate to the seer a national calamity. And to enlighten the people with the literature of reform is the duty of the hour.

Written for the LIGHT OF TRUTH.

RELIGION IN POLITICS.

C. H. MURRAY.

A short but forcible editorial in the LIGHT OF TRUTH recently appeared containing the following declaration: "A true political economy is the basis of a true spiritual economy. Without material prosperity there can be no virility in spiritual outworkings or procreations." There is so much back of this statement that I am justified in reproducing it. The trouble with all past religion has been that it has not maintained the common rights of man or vigorously striven for justice among men. "That all men are born free and equal, and that they have certain inalienable rights among which are life, liberty, and the pursuit of happiness," was not or could not be enunciated by a priest. Search all the records of theology and you can not find anything to compare with that political creed. The much-lauded Paul in all his utterances never gave expression to as noble a sentiment of universal fraternity as the generalization quoted. On the contrary he said: "Servants,"—this should be slaves, for at that time all servants were bought and sold—"Servants, obey your masters." They were not to inquire into their own right to be masters even over themselves. Under the dispensation of the Pauline theology they were to submit uncomplainingly to indefinite servitude. Something analogous to this teaching is to be found in all past religion. Submit to the will of God; and the will of God is construed to mean the will of the king, or the emperor, or the priest, or those who have acquired power and have become an organized oligarchy. A peaceful acquiescence in such doctrine has always resulted in the subversion of the liberties of the people.

Until the time of the American and French Revolutions there never had been an effective protest against religion upholding the cause of aristocratic masters. The pseudo religions of the present time lose their spirituality by cringing to wealth and rank. Yet religion to be useful must necessarily include politics. By politics I mean the science of man's best social relations and the conservation of his natural rights. The religion that does not work to elevate man in the aggregate, better his material relations, and give all fair play, is not worth patronage. If it authorizes or even tolerates long established usurpations or any infringements upon the fair rights of any one, it should be abandoned as something pernicious and debasing. A true religion will so far include politics and what needs to be instituted among men to bring about material prosperity, that all statutes will be based upon and be considered from the view of the natural rights of men. The State must not in any way interfere with these rights. One of the most fundamental of these rights is the privilege of laboring for one's comfort and proper maintenance. If men in a country abounding in great natural

resources are willing to so labor and you tell them there is no work, that their time and skill are not in demand, then there is a great wrong and injustice done them. At some point some one is taking advantage of them by denying them a natural right. An artificial and arbitrary condition has been established that they should be men enough to rebel against, and religion should here come to their aid to maintain their right and ascertain what adjustments should be made. The pulpit that is not auxiliary to the legislature is a poor aid to man. Those strolling religions that teach the poor and oppressed that the Lord loveth whom he chasteneth, and that their tribulations are so many treasures that will enrich them, for heaven, and that they will be much happier hereafter in consequence of them, should be ruled out of fashion by common sense. These preparations for heaven on short rations while some one else is eating your share of the cake, should no longer be tolerated by intelligent men. What we need is a religion in politics that will bring about a more equitable relation between what the value of a man is to the community, and how much he receives as his share of society's property. A religion that ignores your rights here and only embraces a scheme that will make you comfortable after you are dead, is not available for the advancement of man's earthly condition. "Thy kingdom come on earth as it is in heaven," is included in the eloquent appeal of the great teacher. That is, let justice be done, and all men accorded an encouraging chance to live under improving conditions. There is a tendency to dodge this by making a pretentious show of charity and gratuitously feeding hungry people, who are willing to work on cheap provisions. There is accompanied with such efforts to alleviate want an incalculable amount of mischief. No true man will be the recipient of such bounty without a feeling of degradation and shame; and the humiliation often repeated will blunt his sensibility to the grade of that of a common vagrant. You can not hit a man many times in this way before you knock all the pride out of him.

As far as I have been able to measure the feelings of the most advanced Spiritualists they are all in favor of radical political reform. They occupy a position in thought where they fully realize that the present politico social methods are wrong; and they know that to bring about reform many of the revered traditions, and legal usurpations of the past must be overthrown. On account of these very convictions among them, the growth of Spiritualism is likely to encounter the most malignant opposition; for those who are entrenched behind the doctrines of vested rights and inherited privileges will do what they can to check teachings that are so revolutionary as to question why any one should reap where he has not sown. If the outcome of spiritualistic teachings shall be what I have faith it will, the final result will be such institutions among men as will insure their material prosperity and diffuse the profits of the social organism more equitably among them. It is impossible to achieve this with any of the older forms of religion. They have been tested and found wanting. Their method has been to apply the remedy to effects instead of striking at causes. Latterly it has been found more efficacious to prevent disease than to cure it after it is established. Poverty and social disorders will some time be treated in an equally wise manner. It will be when the new religion is so combined with politics that instead of the rights of wealth, the rights of men shall have the preference.

Written for the LIGHT OF TRUTH.

NOTES AND COMMENTS.

LYMAN C. HOWE.

A pleasant sojourn in New York during the golden days of November, touched many minor chords in my spiritual nature and opened new avenues of thought and progressive revelation. At Carnegie Hall, adjacent to Felix Adler's Ethical Culture meetings, the First Society holds three sessions each Sunday—the afternoon meetings being the most popular because most phenomenal and sensational—and all in harmonious accord. Short visits with old friends and new, social greeting, startling disclosures, brief discussions on various topics, revival of half forgotten memories and the thrill of recognition of faces long obscured, all chasing the swift-flying days of Autumn, have left their record with the fertilizing influence of sweet and strange emotions deep in my soul. My old friends E. C. Leonard and his sparkling companion, living at Edgewater, N. J., gave me a cordial welcome, and revived the old days of fifteen years ago when I labored in Binghamton, N. Y., and their home was my headquarters. There I met Dr. Ellis, a devout Swedenborgian and founder of the great oil refinery at Edgewater. He is a sincere and able man, and writes much on the wine question and health as well as religious themes. He thinks Swedenborg was the master mind more favored than any other since apostolic times, with direct intercourse with angels and spirits, and clear views of the after life. He holds that Swedenborg's teachings have done—and are doing—more to enlighten and liberalize religious thought and teachings than any other influence.

Leaving New York after a Thanksgiving breakfast at Brother Newton's, I took the Erie Railroad to Elmira, where I found an improved spir-

itual condition. The Spiritual Light Society attracts many of the best minds, and keeps up a growing interest and steady work that is commendable. Mrs. Ira Perrine has been their faithful leader, with such co-operation as incidentally offered, and Mrs. Jennie E. Baldwin has done active service as a test medium and seer, and vigorous business enterprise in rallying the lukewarm and sustaining social interests in a variety of ways, as well as raising money in emergencies and giving success to the public work. There is a much better feeling manifest between the two societies than before in five years, and as each ministers to different needs, and interests a different class of minds, it is doubtless best that they work apart, while co-operating for the general good whenever circumstances bring their forces together.

Mrs. Allen continues her work as a private medium and often adds her influence to the old society to help with her gifts as occasion requires. Some eight years ago I devoted a large part of a year to the cause in Elmira, leaving them to fill an engagement in Kansas City, which was extended to thirteen months; and after so long an absence I found the situation in Elmira so radically changed that I never returned to continue, permanently, the work so auspiciously begun. But I love to renew the cordial greetings and refresh the pleasant memories of those useful seasons, and the enduring friendships are as sweet and sacred as in the long ago. Philosophy is attractive and profitable; science is the world's intellectual savior; morality is the true basis of all religion; but the inspiration of truth reaching to the subtle arcana out of which flow the vital streams of emotional life, the warm currents of a divine fraternity fills the heart with affectional sweetness more potent in shaping the destiny of society than any other source or agency. Souls that thrill and glow in the divine awakening when touched by the magic of a voice or a friendly face, and feel the life of faded years condensed into a moment of loveful ecstasy, are more potential in every good work, than all the cold logic and intellectual science that the world has known. But science has a warm side. Indeed, the deepest science includes all phases of life, thought, and feelings.

Friendship is the magic key
Unlocking every secret door
That opens through the mystic sea
To life upon the golden shore.
The heart whose tender, muffled beat
Conceals a deadly secret pain,
Such grief as lips may not repeat,
Whose purity hath known no stain.
In friendships hallowed sphere may find
A recompense for nameless grief,
For love that crucifies the mind
Reserves the balm for its relief.

THE SCHOOL QUESTION.

Intelligent reasoners are gradually awakening to the defects in our public school system. In a late number of the *Forum* we read the following very true conclusion by Dr. J. M. Rice, continued by a commentary compatible with his initiatory assertions:

The public school system of the United States at present constituted, says he, is entirely without a foundation. The board of education of each locality is practically vested with absolute authority to conduct schools in accordance with any whim, and consequently it is not far wrong to say that there are in our country as many school systems as there are cities, towns, and country districts. Are the results of a system which grants these privileges to lay boards of education so flattering as to justify us in the belief that the ideal system of schools lies in absolute local control? I believe not. It is claimed by the advocates of our present system that absolute local control is ideal, because it offers the most favorable opportunities for advancing the schools, and that the opportunities for introducing radical reforms would be greatly diminished, if the local officials should be hampered by laws which would limit their independent authority. But those who use this argument leave out of consideration that absolute local authority affords as much opportunity to unscrupulous members of school boards to plunder the schools, as it does to conscientious persons to raise the standard of these institutions. And, as under existing conditions, there is nothing to prevent a new board of education from destroying at a single sweep all that may have been done for years by faithful workers to place the schools upon a proper foundation, the system has the dangerous feature of leaving the interests of the children without any protection whatever, beyond the good will of ward politicians. In a number of our cities the schools have reached a degree of excellence that, all things considered, places them among the best schools in the world. But, if by a turn in politics these schools should be brought under the spoils system, their downfall is almost sure to follow.

The danger which threatens the latter has already been made manifest by inconsistent changes in the curriculum for the sole purpose, as it has been hinted at, to aid booksellers, and those who bring about these changes. Can we look for true progress where the motive for a change in the curriculum is to rob the parents rather than to look after the children's interest? Let our citizens forget party in this as well as in other matters of equal importance, and invite the guilty

ones to spend a few Summers at those resorts known as penitentiaries; for in our public school system lies the hope of our nation—our future prosperity, our liberty, everything we hold dear to our hearts. Let it be free from all that which threatens to mar its progress as a practical educator of the masses. Let it be fostered as the dearest institution in the land, and to all who are not in favor of this, cry HANUS OFF!

A JUBILEE FOR SPIRITUALISM.

Sunday, December 17, 1893.

The board of trustees of the National Spiritualist Association at the first official meeting on November 1st, successfully carried into effect the organization so auspiciously begun in Chicago in September. As their first official act the members of the board appointed Sunday, December 17th, 1893, as a day for a NATIONAL SPIRITUAL JUBILEE, to commemorate the inauguration of the united efforts of the Spiritualists of the United States.

It is their desire, by the exercises of that day to awaken a deep and profound interest in the minds of all Spiritualists in the welfare of the National Association, and at the same time provide for the first donation for its treasury. To that end the board suggests the following program for the day, to be observed by each and every society in the United States:

MORNING.

10 30—Song service.
11—An address of five minutes by the oldest Spiritualist in the society.
11 5—Response five minutes by one of the children of the society.

11 10—An address of ten minutes by the president or some other officer of the society on the publication of the proceedings of the recent National Convention of Spiritualists in Chicago. This address should be followed by an earnest appeal for pledges by subscription or cash for this important work, emphasizing the fact that no copy is to cost more than twenty-five cents and that only a limited number will be printed.

11 30—Exercises by the children, consisting of songs, recitations, readings, etc.

12 30—An appeal for subscriptions or cash donations for the benefit of the National Association; also for books, pamphlets, or magazines of interest for the National Spiritual Library.

1 p. m.—Dinner or lunch, to be followed by toasts and responses.

Toast No. 1—The National Association.

The responses to this toast should not exceed ten minutes in length, and should be written or prepared with much care, as they are to be sent to the National Association for use and suggestion with the privilege of publication, wholly or in part, in the forthcoming book on the exercises of the day.

Toast No. 2—The Progress of Spiritualism.

Toast No. 3—Our Old Workers.

Toast No. 4—The Rochester Knockings.

Toast No. 5—Children of Spiritualists in Spiritualism.

Toast No. 6—The Future of Spiritualism.

Adjournment.

EVENING SESSION.

7 30 Vesper Service—Songs, brief addresses readings, etc.

9 00—Renewal of Appeal for subscriptions and donations to the Treasury of the National Association.

The secretary will keep a corrected program of the exercises of the society, together with a list of names of those contributing to the national fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of the exercises of the day throughout the United States.

In cities, towns, and villages where there are a few families of Spiritualists but no society, their friends are urged to assemble at the residence of one of their number and to carry out the above program so far as they may be able to do. "Thoughts are things," and if all Spiritualists in America will in that way unite in sending to the National Association there kindest and best thoughts a mighty power for good will be engendered which will do much to advance the interests of Spiritualism in all directions.

The name "National Spiritual Jubilee" was given by Quina, the control of Mrs. Richmond, and presents the poem for the children's response to the first address on this day. It is hoped to have a uniform order of exercises on this occasion and to that end the children's address given by "Quina" will be the same throughout the country. The proceedings of the late National Convention will also contain Mrs. Richmond's excellent paper on Spiritualism which she presented to the World's Parliament of Religions, and no Spiritualist can afford to miss such an opportunity as this to obtain the address at so small a cost. The published account of the Religious Parliament will fill several large volumes, while the article of the greatest interest to all the friends of Spiritualism, with other valuable matter, can be obtained at the small sum of twenty-five cents by purchasing the book "The Proceedings of the National Spiritualists Convention," which it is estimated will comprise not less than one hundred and eighty pages.

Do not forget December 17, 1893, "The National Spiritual Jubilee."

Our Contributors.

A REPLY TO MR. S. H. TERRY.

To the Editor of the LIGHT OF TRUTH:

I have read copies of your journal bearing the dates of November 15th and 22nd, which contain a rather lengthy criticism of some of my articles which had been printed in the *American Physical Review*, and I deem it desirable to respond, because the author, Mr. Terry, has evidently mistaken the import of some of the things I said, and has a very mistaken view, in my opinion, of what the subject matter of physics is. To go over all he says would take too long and perhaps not be interesting to many for whom his criticism was intended, so I will content myself at present with pointing out where he has failed to touch the more important points in my former articles. He starts by calling some of my statements "strange misstatements," and cites as an example the following: "Reports of such phenomena have never come from any man who understands the relations of phenomena." He then cites Prof. Conner, Dr. Hare, and Prof. Zeller, of Germany, as disproving my assertion, and says "they are enough." Let us see. Prof. Conner has achieved eminence as a biologist, and nothing should detract from his ability in that line of work, but it is fair to state in this connection that in the field of physics he is utterly unknown. He has attempted something in this line, and it is sufficient to say that not only has his work no standing among physicists, but he has not persuaded his brother biologists that his explanations explain in other words, he has given no evidence to others that he is competent to explain complex phenomena. As for Dr. Hare there is no evidence that he explained anything. His name in science is only associated with a particular form of galvanic cell which he devised, but which has not been used for fifty years, and for a few interesting electrical experiments. Whatever else he did he never explained anything as, say, Faraday explained electrical and chemical phenomena, and he can not be used as a witness who understands "the relations of physical science," for these relations were not discovered until after his day. No one knew of them in Dr. Hare's day. It is not impugning his ability in the least to say he did not understand the relations of phenomena.

Prof. Zeller a year or two before he died became mentally unsound. His behavior at home and his letters to others make it painfully apparent that he was at that time utterly incompetent to report on any scientific matter. It was at this time he met Slade, and was persuaded that what he had seen was to be explained on the assumption of the fourth dimension of space. Neither of these named persons then belong in the category of competent persons who understand the relations of physical phenomena. To save further discussion on this point by the addition of further names of persons who were popularly supposed to be as competent as any to pass judgment on questions as to the relations of physical phenomena, it will be well for one so disposed to inquire whether or not the so-called competent person be an astronomer, a biologist, a geologist, a theologian, a banker, or a physicist. A person may be eminent in any of these fields, but if there were a complicated physical phenomenon to be explained, or even investigated, there is but one of them before whom it would properly come. Even a skillful juggler would not necessarily be competent to investigate and report upon it if it involved complicated relations such as those, say, between heat, electricity, and energy.

Mr. Terry, then, considers that there must be many thousands of persons who have studied physics who are engineers, chemists, astronomers, etc., to whom one might go for an explanation of any complicated phenomenon. This is about the same as saying that if a person be skilled in some applied science he is competent to explain complex physical phenomena. Any one may satisfy himself very quickly about this if he will go, say to an engineer, and ask him to please explain to you the reactions by which, say, glucose, is made artificially; or to a chemist and get him to explain why the perfect steam engine can never yield more than about thirty per cent. of the energy spent; or to a biologist to explain how the energy of food is metamorphosed in plants and animals. Suppose each one should be found competent to explain what was asked, is it not plain that they each for the time turned physicists? In other words, every kind of a phenomenon is in the last analysis a physical phenomenon, and such sciences as biology and chemistry are fast being brought to a physical basis, for the laws of energy have been found to hold true for molecules and atoms as well as for larger masses, and no exceptions have so far been found. Instead of there being so large a number of such competent persons in this field as Mr. Terry supposes, another writer who had looked into the matter some did not find a dozen in the whole United States! There is no such dilemma as Mr. Terry supposes. A man may be a very competent master in some science, and yet be utterly incompetent to "explain phenomena." If Mr. Terry does not think this to be true he can ascertain readily by a little experimentation among his friends, and I commend the attempt to him.

After this follows an account of various physical phenomena which Mr. Terry says he has witnessed, such as moving objects, lights, sounds, slate-writing, and so on, with statements which imply that what was seen was not explainable on the basis of such physical and scientific knowledge as we at present possess. It will be needless, therefore, to see how competent the observer was to enable him to know what was possible on such a basis, and what grasp he has of modern science to qualify him to make such assertions of what is and what is not possible or probable. One who does not really understand a subject, but who thinks he does, or would persuade others that he does, generally gives himself away sooner or later in his attempts to state things as they are.

Mr. Terry says: "The correlation and conservation of energy are now cardinal beliefs among scientists—this means that heat, light, and electricity, at least, are mutually interchangeable or

transferable the one into the other, and that the energy can not be destroyed." The latter is more. Now, no one who understands what happens when say heat energy is transformed into light could possibly say, "Three energies can not be destroyed." Indeed, that is exactly what does happen when heat is transformed into light. Prof. Terry uses the word "transformed" to express it. Were it otherwise the doctrine of the conservation of energy would not be true. It serves, however, to show that Mr. Terry is not to be trusted in his knowledge of physics or in his ability to instruct in explaining phenomena—of course, on the assumption that what is called the conservation of energy be true. If that be disputed by any one it must be settled before there can be any proper basis for argument one way or another. Further along fault is found with scientists in general for teaching that the energy in animals and plants comes from their food, as if it had not been proved, quantitatively. So there can be no dispute about it any more than there can be a dispute about the amount of energy there is in fuel and the products of combustion. If Mr. Terry has any good reason for the belief that such a view is "narrow," as he says, he will be doing the world a great service to publish that reason. Seeing that scientists of every civilized country think it to be true because it has been and can be verified anywhere by anyone who will go to the pains to do the proper work. If it be true, of course all Mr. Terry says is beside the point. He affirms, too, that "seeds will not germinate in the light." This may be flatly contradicted. It makes no difference, except to favor more rapid growth.

There is but one further point that needs attention now, that is the admission that the so-called spirit manifestations are governed by natural laws. If that be so who are the persons to discover the laws of such natural physical phenomena? Those who do not know what natural laws are already known and what is to be expected from their relations? That could only be expected on the supposition that such laws as we do know of are out of relations with the new laws that are to be discovered. So far all the laws known are physical, and they all are related to each other in definite and mechanical ways. There is no doubt but there are many laws yet to be discovered, and I think none are more free to admit so much than those who have done the work needed for the discovery of those already known, but it is a very different thing to believe and expect that such laws as are hereafter to be discovered will be such as to render nugatory in the slightest degree those already known, and enable those who are unacquainted with now known laws to dictate how phenomena are to be explained or to dispense with what are known now. If such phenomena as table-moving, levitation, and so on take place in the way affirmed by Mr. Terry it does not follow at all that one has to throw overboard his present knowledge of physics in order to account for them.

I am very willing to acknowledge that very much has been written in spiritualistic literature that I have never read, still my ignorance may not be as dense as Mr. Terry may think it to be. Forty years ago there were rappings and table-tippings, and so on where I was in the parties, and since then I have not been quite blind or deaf or disinterested in the matter. Whether I know much or little about the subject is not of so much importance as that the best and surest knowledge that we have shall not be travestied and denied by men who have not been to the pains to acquaint themselves with it. So far as I am personally concerned I am afraid of no kind of a possible discovery or phenomena. I welcome everything, only I want every proposition made as being true to be well and properly vouched for, not on the dictum of any man—no science has any of its propositions based upon the assertions of any man or any number of men—but because like every other scientific proposition it can be verified at any time when one will take the necessary trouble to do the work.

If one has a quarrel with physical science as it exists to-day his proper course is to set to work to point out its short comings, to show, for instance, under what circumstances the law of gravitation, or the laws of chemistry, or of molecular action, of electricity or heat, or any other, are not operative, or operate in a different way from the way assumed. No amount of personal controversy can begin to touch this fundamental work. If one will do this successfully he will not need to attack anybody. If the Philistine scientists are in the house when Samson pulls down its pillars they may perish with the structure whatever be their names, but it may be predicted in a cautious way that whoever succeeds in this will, like Samson, perish in the debris!

A. E. DOLBEAR.

Somerville, Mass., November 29, 1921.

FROM A VETERAN SPIRITUALIST.

Under the above caption the *Religio Philosophical Journal* publishes the following from Mr. G. B. Crane, of St. Helena, Cal., which we reproduce as valuable testimony in favor of Spiritualism, and especially as it comes from a reliable source:

"TO THE EDITOR: As you are investigating the great questions before which, as Wallace says, 'All others pale,' I will relate two instances within my own knowledge never before published, as a fractional return for the good you are doing.

"My present wife was converted at her first sitting, when a zealous opposer. She carried her two new slates to a medium she had never seen, and who had no possible clue to her identity. Without permitting the slates to leave her hands she heard the pencil grit, and found, on opening, a pertinent communication promising that 'Bancroft shall yet correct the error he had made in her former husband's (Grayson's) biography.' The penciling began, 'My dear wife,' and was signed 'Chere,' the pet name by which she called him in the 'honeymoon,' a fact of which not a soul in San Francisco had ever heard. Strange to say, the 'error' referred to was corrected in the next edition. Many people here knew Grayson as an ornithologist, and he (Mr. G.) is known as the 'Audubon of the Pacific.'

"But small things may be more convincing to some of spirit return than many arguments. An instance of this occurred to a friend of mine, an obscure man living in a quiet country home, who was not a Spiritualist, and was acquainted with no Spiritualist except myself. He was very much grieved over the death of a bright five-year-old son, his only child. Soon after this event a daughter was born to him. One day when visiting the city casually induced him to call upon a medium to whom he was wholly unknown, and he gave her no name either by tongue or pen, or any clue by which he could be identified.

"Without his asking of writing a question the medium wrote the following: 'My dear papa, I am so glad you have come. I want you to get my playthings in a box up stairs in the closet and keep them for my little sister. I couldn't help laughing the other morning when she spilt the milk on her new spoon.'

"Mr. N. avers that not a thought of playthings or the milk episode—both true—had occurred to his mind until he saw the writing. From this the inference seems conclusive that even children remain after so-called death invisible around their ante-mortem surroundings, retaining their consciousness and emotional feelings. But the inquiry naturally arises: Why did not the sprightly little fellow tell his papa something definite as to how he was situated, in whose care, etc. If any of your readers can explain such omissions, frequent on the part of the friends professing to return to us, I for one would be glad of some clear explanation."

(Written for the LIGHT OF TRUTH.)

A TEACHER IN TWO CAPACITIES.

The following is from the vice-principal of a public school: "We have worked for ten years for the cause of Spiritualism without remuneration, doing so because we wanted truth and could not help ourselves. Often unwilling, many times fearful, and always skeptical of our own ability. In fear and trembling we have moved on, or rather been carried along, occasionally dropping a fact among the 'fish pots.' Often we have been routed out of favorite corners of dogmatic beliefs, until we stand stripped of the rags of theological superstition, and are finally clothed in the garments of spiritual facts; which facts are termed by the skeptical thought-transference, mind-reading, etc., until the soul of a believer sinks at the contemplation of the unwillingness to believe phenomena with which their Bible teems. Miss Abby Judson, that able instrument, advocates the giving of experiences to the public, and in concurrence with her thought we relate the following:

A few evenings ago, two ladies, both strangers, called. Being wearied after a hard day's labor we began to excuse ourselves. However, the business was not altogether in our hands, for we drifted unconsciously into clairvoyance, and gave a long reading to the entire satisfaction of the sitters, which revived and refreshed us, as the conditions were highly elevating. Her companion then exclaimed: "It is wonderful, please give me something."

"You," we said, "are going to be scolded Frank stands by you; he passed out young, of consumption, and although he never professed religion, was good. You feared he was suffering in the orthodox hell." No, he says, "the woman who can describe me can tell you I'm released and relieved. You, however, are earthly and cherish malice to your sister Ella. Root out all evil and let love abide in your heart, or you will never know the nature of peace."

The spirit was very earnest, and the woman finally burst into tears and exclaimed: "Oh, it must be he, for I've not spoken to my sister Ella for a year."

This soul, according to Methodist parlance was "convicted of sin," and taught the lesson of forgiveness. This is about as good a way of "wrestling the brands from the burning" as the Church has. In fact, while it probes the soul it impresses the teaching by phenomena, and proves to the thinking mind that the age of faith is passing away, and the grander period of fact is upon us.

MARTHA S. SEABROOK.

Spirit Photography.

(To the Editor of the LIGHT OF TRUTH.)

Realizing that a new "light of truth" has dawned upon me and many others in our city, (Boston) I would call your attention and that of your many readers to a newly developed medium for the phase of spirit photography. This young man is R. L. Green, late of Allegheny City, Pa. I learn that while at the Onset Bay Camp-Meeting the past Summer Mr. Green had a sitting with Mr. F. N. Foster, the well known spirit photographer. At that sitting the guides of Mr. Foster informed Mr. Green that he possessed the power of obtaining spirit faces. Whereupon Mr. Green immediately engaged a series of sittings for development, and to-day this young man is meeting with marked success. This is a phase of mediumship I read but little about, and I deem it one of the grandest, and a phase the skeptics and scientists are interested in.

The *Boston Globe* of a late issue gives an account of a test séance that has caused widespread attention among its readers. Mr. Green is sincere and willing to give the investigator an opportunity to know the truth of his mediumship.

In conclusion I would say, the sittings I have had with Mr. Green were very satisfactory. On one occasion I brought my own marked plates, placed them in the camera, and retained possession of them during the entire sitting, took them away and had them developed by a third party, and found faces on the plate other than my own. I recognized one of the faces as that of my son. Respectfully,

R. F. CROCKETT, M. D.

Lying advertisers have had their good times. Buyers are beginning to reap a profit by the benefit of past experiences, while the first named are beginning to use up their profits to keep afloat—nature's reactionary method of punishing. Pride and selfishness (synonymous with mental and moral darkness) prevent this class from seeing the approach of their downfall.

Psychic Force a Power of Faith.

BY JACQUES.

On the Sea of Galilee, eighteen hundred years ago, there was an exhibition of this force by the great medium, whose name is known and honored in all Christian lands.

Have we anything in these days akin to the psychic force exercised by Jesus, of Nazareth, on the Sea of Galilee, above referred to?

I present the following scrap of history for the consideration of the thoughtful: Early in the month of March, 1873 I took passage on board of a sailing vessel in New York harbor, bound for a South American port, in latitude seventy-five degrees south.

The voyage was not unpleasant till we had reached latitude twenty-six degrees south. There were three families on board with seven children, whose playful antics served to relieve the tedium of the long voyage, which lasted seventy-three days. In said latitude, twenty-six degrees south, we encountered one of those fearful storms, known to the Spanish population on the coast as a *Pampero*. The gale came from the southwest—never in hot gusts, but steadily increasing in force till its velocity had reached the rate of one hundred miles per hour. The sails had all been blown from the ropes, and the only successful effort to replace them was rigging a "storm spanker" with four thicknesses of canvas, which proved effective in keeping her head to the wind. We were entering on the fourth day of the gale, and all on board, except the captain, seemed to be discouraged. The breakers came down on deck every few moments with fearful force, that made her timbers tremble in every fibre.

My room was a large one and well lighted, having a lamp in the partition, which also lighted the adjoining room. I had succeeded in getting into my berth, with my face to the wall—fully determined not to get out of it when the ship went down. I had been thinking of my son, Henry, who was killed at the battle of Chancellorsville, when by some impulse I turned in my berth, and there, in the middle of the room, was Henry, standing in his uniform of blue, but no cap on his head. He raised his right hand to his forehead (where there was a large scar from a wound received when a child), evidently for the purpose of identifying himself. I said, "Why, Henry, I am glad to see you; you have come to help us." He answered, "We will do the best we can; I am not much of a navigator, but I have brought along a young friend who is, and we will do all we can for you." I said, "Where is your friend?" He answered, "He is at the wheel." I arose out of my berth at once, but Henry was gone. Within two minutes Mr. Spear, a passenger, came into my room to look at my barometer. He fairly danced with glee; the mercury had risen two points within fifteen minutes, and was now above twenty-seven degrees.

The morning broke with a bright, shining sun. "Sorrow endured for three nights, but joy came in the morning." Our course was changed. The sea was still rough, but gave evidence of resuming its peaceful habits. We had been driven six hundred miles out of our course, which could not well have happened on the Sea of Galilee.

We passed over forty vessels the first day after the gale, not one of which escaped serious damage to both spars and rigging. We had been driven nearer to the African coast than we were to the American coast when the storm commenced.

AMONG THE SPIRITS.

Mr. Beals E. Litchfield, of Ellicottville, N. Y., has written his autobiography in which he relates his forty years intercourse with the denizens of the spirit world, and closes with a number of inspirational poems received by him during that time. The work is interesting all through, and the poems are exceptionally pure and breathe a fervency that is touching.

The best commendation we can give the book is to take an extract for the benefit of our readers, who can then judge the rest by the same. Following is a bit of Mr. Litchfield's experiences, closing with a verse from the same book, suitable to the extract:

"On one occasion Mrs. Litchfield and I went to Rochester for a stay of two or three days. Two evenings after we attended a materializing séance of Mrs. Markee's. The medium and all in the séance-room were entire strangers to us. Several of our spirit friends materialized, walked out of the cabinet, told us their names, and we recognized them unmistakably. So well satisfied were we of the genuineness of the manifestations that we made arrangements with the medium to visit us at our home in Ellicottville for the purpose of holding séances.

"A month later the medium was with us. She held five séances, and so satisfactory were the manifestations, that thirteen of us engaged her to hold two more. In these the manifestations were the most remarkable I had ever witnessed. During the seven séances, fifty-five spirits materialized, all duly recognized. We conversed with our father, mother, and daughter. We also saw and conversed with others whom we recognized. At most of the séances was a committee of ladies to search the medium before entering the cabinet; and she always entered the cabinet, dressed altogether in dark clothing, not even taking a white handkerchief with her. In a few minutes the controlling spirit, dressed entirely in white, would walk out and speak freely with anyone, and often sit on the lap of some one. At each séance this bright spirit would make a piece of lace so large that when it was placed on her head it would drag upon the floor all around her. We have seen her make this lace on other occasions when sitting or standing close by her; have plainly seen her in a good light open and close her hands, yet, after she had worked her fingers for a few seconds, the lace would begin to appear below her hands, small at first, but gradually increasing in size, sufficient to cover her entire form. One evening she made two shawls in the same manner. Upon examination it had the appearance of fine silk. She took it into the cabinet with her, and in a few moments returned with-

out any shawl. Upon questioning her about it, she said it had dematerialized, but she could easily make another, which she did immediately before our eyes. This was of an entirely different nature from the others, and was a grand test of spirit power under favorable conditions.

"Among the personal tests received was that my father told me things that occurred with me a few years after his death, which I had never before understood, and of which no mortal could have known."

"Oh, mourning hearts with sorrow risen,
The friend you mourn still lives in Heaven,
Yes, just across death's shadowy way,
She dwells in life's ascending ray."

Written for the LIGHT OF TRUTH.

Do Spirits Aid Materially?

BY THE EDITOR.

In a former journalistic career, it happened that our collector took sick, and I had to take his place. With a large package of subscription bills in my hand, I started off to gather the medium most needed in all printing offices. I did not seek our customers according to the bills as they presented themselves in the collection-book, but as I knew these customers according to the carrier's route, having frequently to go over it to initiate new carriers, when old ones were exchanged for new ones on account of tardiness.

Among our customers was an old widow-lady, who answered the bell in person. Having told her my mission, she very affably asked me to walk into the parlor and take a seat, while she would go up stairs and get me the money. After taking a seat I began to look for the bill, intending to sign it and have it ready for her on her return. But to my horror there was none, and I did not know the lady's name—at least could not remember it without seeing it on the bill, knowing I would recognize it the moment my eye lit on it, for it was an odd or peculiar name.

I hated to acknowledge my ignorance of a customer's name, and ask her so I could make out a bill—the dates of subscription being familiar to me, as they all ran for six months from a certain time. I was thus in a quandary and began to sweat in despair, expecting every moment to hear her coming down stairs.

I made out the bill, all but the name, trusting it would occur to me momentarily. But it did not, and would not, all I could do to recall it. Suddenly it occurred to me to ask my spirit guide if he could not by some ways or means get that name for me—I being at that time an automatic writer.

While putting the question I took my pencil between thumb and forefingers, suspended my arm, and allowed the point of the pencil to rest on the surface of the black marble top table at which I was sitting—my usual mode of receiving words and sent ones from the beyond.

My hand began to move, first making several scrawls, then a capital letter followed by three others. It was half the name I wanted. The rest I now remembered. It was very timely too, for I had hardly scribbled her name to the bill and receipted it, than the old lady entered the room and laid the amount of her subscription on the table before me.

I had a narrow escape from an ugly case of embarrassment, and was truly thankful for the timely aid. My guide later told me that the husband of the widow, seeing my despair, took control of my hand, and wrote his name in answer to my appeal.

Shortly afterward I met with a similar experience, which is also unique in itself, but which I will reserve for another article.

Talmage's Hundred Dollars.

(To the Editor of the LIGHT OF TRUTH.)

One month ago this paper contained a very interesting letter from Moses Hull to Rev. T. De Witt Talmage. There are doubtless many subscribers reading the paper now who did not see the letter referred to. Then let me say that Dr. Talmage had, in one of his sermons, offered to pay one hundred dollars to any infidel who had read the Bible through twice in regular course.

Moses Hull in a kind friendly letter tells Rev. Talmage that he has read the Bible through in regular course twenty-three times, five of the readings having been since such men as Dr. Talmage have been calling him an infidel, and claims the right to the one hundred dollars. When that letter was published in the *LIGHT OF TRUTH* the question was asked in the headline over the letter, "Is Dr. Talmage Sincere?" This is a very interesting and important question at the present time.

We have our own private opinions respecting the sincerity of the man when he made that promise in public, but the fairest way at the present time, it seems to me, is to not judge the man hastily but let him decide the case by his own conduct. If he considers his reputation for truthfulness to not be worth a hundred dollars he will perhaps risk meeting the fate of Ananias and Sapphira and refuse to keep his word. In that case one would suppose that Moses Hull might obtain a decision in court as to whether a minister of the gospel had any more right to refuse to comply with his own publicly pledged word in financial matters than infidels and common, honest, and truthful people have. I would suggest to Brother Talmage that it is barely possible that Moses might be induced to accept a compromise and give a receipt in full for twenty-five cents on the dollar. I am sure Moses Hull is a lover of justice and feels merciful toward sinners.

VALENTINE NICHOLSON.

People who read only one side of a political question become as bigoted as those who know but one religion. Partisanship is political bigotry. Their apology is that they know they are right. So does the religious bigot know that he is right; but others know better, especially those who rise above party or religion. Mental and material progress is dependent on mental and material freedom.

As intellectual pursuits make space appear short to us—bounding it on the wings of thought—so love or humanity conquers time, its monotony being lost in happiness.

SPIRIT MESSAGES.

We have a number of mediums employed for this department who at stated seasons employ spirit messages. In justice to our readers and taken down by an amanuensis. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism; must contain only inquiry only; be impersonal; and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[E. F. C.] Is it within the knowledge of the controls at the Free Circle that wise spirits, who are giving special attention to economic questions, see that the use of gold and silver as money is the great means by which a "Money Power" is made possible, and by which, through the cunning manipulation of money, the producers of wealth are impoverished by having the wealth they produce conveyed to the hands of the few; and is it the purpose of these spirits to destroy the use of these metals as money, it being the only way to break this great "Power" and give to the masses the equities that of right belong to them?

ANS.—Our information as to the aims in view of our national controlling spirits, is much the same as yours concerning the aims of the cabinet of the United States. In the first place we must await its publicity, and then try it on, as it were—seeing how much of it we can comprehend, digest, and formulate for others' benefit. And if their plans are not yet defined or kept implicit to give them more influence or force, we are as wise as before. But we catch glimpses of light occasionally through mental telegraphy, or thought-waves coming from these centres that awakens inferences which may not be welcome to you. But if you simply regard everything that the higher forces do as a needed contingency, you might look things more calmly in the face. But it is not what they want you to do. They desire that you should continue the battle, however hopeless for you. But its effects remain in the air, as it were, for your successors. All mental efforts take the form of a law in spirit first, then materialize. Great and concentrated wealth was originally needed in this country to build a foundation for the people's good in the future. You can not as yet accomplish, communally, what you can individually in carrying out great plans. The people are not yet sufficiently united in mind to carry out what spirits can accomplish through one shrewd brain of a Gould pattern, though it may prove a selfish one in the end. But this is for the individual to settle later. Wealth was needed in this country to protect it from foreign invasions and annihilation. The people caught the idea from the spirit world, but the plans how to attain it settled in the minds of the few. And was naturally lent them by the spirit world. Now another edict has been sent forth. The people have caught the idea, but it needs a centralizing point, or a number of them, to find proper outlet and force to materialize. So far as the destruction of the metals are concerned, we see no motive. But we do see a better plan for exchange—an improvement on the present method. But we also see that it is awaiting a break in the part in feeling of the masses. Not until then can it be carried out. In other words, not until the masses tear from their hearts that unbrotherly feeling of believing themselves mutually right and exclusively entitled to the reins of government, will the better day come. Because the Democratic wrong does not make the Republican right. Men can not see beyond their own narrow sphere and old false issues as long as they are partizan. Partizanship is simply a feeling of dislike or contempt for opposition, originally born in greed for office and selfishness. Hard times is the effect that follows such a mental condition, and is the means of killing the evil—it being the same reaction of law on a community that sickness is to the sensualist—a purifier. Teach the people true patriotism—love for their country, not hatred for their countrymen, because they differ in opinion. Instead of studying how to outwit or mud coat an opposite party, let them seek light how to benefit their own party. It leads to higher results in the end. The man who purifies himself, rises above him who criticizes and does nothing. So it is with parties. And that party which pays most attention to this purifying process will obtain the inspiration how to settle the money question.

QUES.—[Joseph Carr, Boston] That shrewd and audacious organization, the Catholic Church, has permanently located Mgr. Satolli as papal legate to settle all disputes and decrees arising in said Church. He is a resident of this country. May this not be a policy, when the next Pope is appointed, to seat him in the chair, instead of a man in Rome?

ANS.—It is hardly necessary to bring that question here. Every mortal who can read the signs of the times can answer that for himself in the affirmative. But the sooner that policy is carried out the sooner the world will be freed from the still prevailing influence of the Catholic power. It is the word Rome which lends a charm to the papacy. Old associations, centralized spirit power, and a complementary magnetic or hypnotic influence aid in upholding the old structure. But let that combination be once torn asunder, and ere long the papal star will be in the descent. Nothing makes Catholicism stronger than fanatical opposition. People who imagine that they can not fight an enemy without showing animosity are the best friends that enemy have. Prejudice is always more or less blind to the truth, or the true method of doing actual injury. To strike at an enemy with a lie, is to make him your master forthwith. The Catholic Church has lost ground through its own fanaticism, but it has learned by experience, and to some extent regained its lost power. Its non-resistance is partly the secret of this gain. Its silent work is another key to its success. Its unity is the greatest secret. The only power that can meet this, therefore, is cool-headedness, quiet and effective counter action, and a still greater unity of action in the opposition. This as a mortal power. But there is an evolutionary process that will eventually do more than all other combinations; that is education. Teach the masses; make school facilities acceptable to

parents, and free in every respect. Allow only the wisest to regulate the curriculum; only the most honest to come within the shadow of a schoolhouse. Keep it free from sectarianism, and your battle against all religious domination, ancient or modern, will be won without bloodshed.

QUES.—[C. G.] Will great reform leaders here also hold similar positions in spirit life? If so, why are so many endowed with aspirations to be reformers, held back?

ANS.—As a rule reform leaders continue their work on this side—provided they have not put something in their own way by misuse of the position entrusted to them. But there are also some who are only fit for a certain kind of reform while in the mortal, not in spirit. It may be due to environments; to circumstances; to brain endowment; to education; to conventional training; or general habits, which undergo an entire change at death. But they may find themselves fitted for other services—something entirely different—perhaps greater than the worldly. Others, who were not capacitated for reform work in earth life, may find themselves splendidly endowed the moment they get rid of the physical body, which, to some bright souls, is a hindrance to success in spiritual reform matters, though not without good reasons for remaining in it until natural disintegration takes place. Without the latter they would not be ripe for the new work now, and it might take centuries to accomplish in spirit what years can do for a soul while attached to a physical body. It is of this class who have the aspiration, but are held back. Aspiration simply tells as a future hope—sometimes to be realized in the body. But aspiration, self-created by worldliness, the love to rule, vanity, or self-love does not bespeak of any talent for leadership. It is well that such are held back, and it is often, by circumstances, imposed by the spirit world to prevent them from doing the harm they would if their aspirations came to fruition. You may think some well-fitted to rule, but you do not see the danger, both for the individual or the cause he or she is aspiring to lead. The evil would only show itself later—after it is too late, perhaps, to undo it for the salvation of either individual or cause. Those who are fitted or destined to lead, will lead some day—in proper time, too. Where there is a cause, there will be an effect.

QUES.—[D. R. Dunihue] If the spirit world is near the earth, and yet away from it, how can there be trees, rivers, mountains, and real phenomena without a foundation to rest upon? I can not comprehend a spirit world where everything floats in the air. How can any kind of life keep from moving about without a material foundation?

ANS.—Every spirit speaks from his own standpoint. One will tell you that the spirit world is on the earth plane; others will tell you that they must descend from their realms or spheres to communicate with you. Both are correct statements. Being of entirely different material, the upper world is like air to the inhabitants of the lower, but is solid to those who are of the same etherialized substance. Spirits on the lower crust—the earth plane—get occasional clairvoyant glimpses of the world next above them, but it seems like a mirage to them, and causes them to sigh, feeling that it is beyond their reach. They intuitively know that it is for them, but do not know how to attain it. Such spirits are unhappy, because they belong to the higher realms, but are kept down by some selfishness committed in earth life. Those who are natural to the earth sphere—undeveloped spirits—do not obtain these visions, nor do they know of a higher world. They are contented with their lot, though all will reach the higher gradually. But those who have partially attained it by education in connection with general refinement and morality, yet freighted with some thing of an unspiritual nature that keeps them down, are often miserable—even despairing, especially when they are thereby cut off from their loved ones. It is a dangerous experiment for enlightened people to misuse their higher knowledge or education for selfish purposes, as imposing on the ignorant or credulous. Education or intuition develops the soul for a higher sphere, and if employed for moral and honest purposes elevates the spirit to its natural elements at the death of the body. Among the letter are all who do their duty as best they can or know how. Intuition is everything. Among the miserable are the deceivers, frauds, liars, black-mailers, avengers, and those who are more in love with themselves than with their fellow mortals—having a morbid desire for recognition, praise, attention, etc. The undeveloped or ignorant seldom have these weaknesses, for they are educated evils, and therefore, principally manifest among the higher class of mortals. Being of the earth earthy, they chain the spirit to the earth sphere and out of its natural element. To be happy is to be in accord with law. All forms of self love breaks this harmony, thus preventing the spirit from finding its home!

QUES.—[M. A. Z., Tecumseh, Mich.] When doing ordinary duties about home, suddenly I feel very happy, my heart seems to swell, I break forth in song, almost without knowing it, and without any reason I know of; then again I feel choked with tears for a few minutes; then it all passes away; will you kindly tell me why this is?

ANS.—You are simply a sensitive who is easily affected by prevailing or surrounding influences. These influences come to you either by the trend of your thoughts (sometimes brought on by actions) or the presence of some happy or sad spirits, affecting you accordingly. Through this sensitiveness you are made aware of conditions unseen to the physical eye. While thinking of a certain person, for example, you should momentarily feel depressed or boyant, fault-finding or loving, irritable or calm, you can judge the momentary state of that person's inner condition, or feelings. This is a secret worth possessing, for you can govern yourself according to that should you have any business with such an individual. Should you feel irritable every time you think of such a one, it is best to keep away. But do not make selfish use of the other extreme by forcing your presence too often on one who is always loving; for even the best-natured may tire of seeing to much of you. Be content with drawing happiness by the simple thought or

simple rapport, and try to become so yourself by goodness and kind feelings towards everybody. Because a person is selfish and consequently capricious or fault-finding, is no reason for you to condemn him. It does not develop for you to judge accordingly. Try to find reasons to forgive always, and you will finally reach a state in which you are always happy, despite the ungenial influences that sometimes encroach upon you. Instead of feeling them with similar bad effect, you will simply know it by intuitive consciousness.

QUES.—[C. G.] If the soul is eternal how can it grow?

ANS.—The word growth as expressing a principle appertaining to matter has only a figurative significance in connection with the soul. If soul growth implied bulk, mental growth would be synonymous with it, and college professors, scientists, inventors, editors, lecturers, etc., would all have larger heads than ordinary people, which, however, is not the case. The soul grows eternally in knowledge and wisdom, not in mass.

QUES.—[Truth seeker] What is intuition?

ANS.—Intuition is to man what instinct is to the animal. Reason is the natural outcome; the most active taking the lead, manifested in the animal as cunning and craftiness, and in man as wisdom and knowledge. Selfishness is the name given to the perversion of wisdom by craftiness or cunning, and it looks all the blacker the higher you ascend in spiritual progress. Intuition comes to all alike, except in degree. The savage unfolds it in his crude way, while the cultured man creates theories; the spiritual plans for reform. It is an effect of spiritual evolution. It is the light of causation, manifesting through an individualized life-condition. It is the divinity of nature coming to the front. It is the true and only God of the universe that man can comprehend, and from which he must begin to reason if he wishes to get any sort of a rational conception of the real deity or life essence that pervades and controls all things. First understand self, spiritually and morally; then ask why you are conscious, and reason on it; then try to understand what consciousness means, or is; and when it begins to dawn on you that the latter has to be understood intuitively, you will get some idea of God or intelligence, and also know why there is such a thing in existence as instinct or intuition.

SPIRIT MESSAGES.

Nancy Shields.

I am anxious that this should reach my son, John, through the LIGHT OF TRUTH circle. I want him to know that we all were with him, and others of the home on Thanksgiving Day. We tried to make ourselves known and impress them of our presence. Oh, we want him to keep on in seeking for the truth, and for him to try and make the right conditions to receive this truth through his own mediumship. Daniel and Henry are with me.

Lilly Clark.

I hope these words of love I send to my dear mother still in earth life will reach her through some kind friend. Dear mother, how your heart is torn with anguish because Lilly was taken from you. Do not feel that I am gone from you; for I am with you so much, and would fain wipe away the falling tears, and comfort you as of old. It was better for me to go to spirit life, for here I am not a poor burdensome cripple that belonged to earth condition. I can come to you and help you so much, if you could only know how to make the right conditions. Grandpa Allen helps me to learn the way to come, and in the near future you will have an opportunity to see my face and know that it is really I. Do not mourn for me; it makes me feel bad, as I know that if you could only understand and realize how much alive I am, you would only be happy that I was released from the earth form, which at best was a deformity and full of pain. I send my love to all in the home, at Kansas City, Mo.

Lauretta Cross.

I passed into higher life from the town of Rutland, Vt. I did not know of this great truth—that we still live and that our hearts still reach out to those we loved in earth life. I have a husband and children, and many friends to know that we can and do return to earth, ever hoping that by some way or method our dear ones will know us and receive us; but sometimes and many times the conditions are such that we can not and do not have a chance to convince them how near and how often we are with them. Kind friends have brought me here—opened another avenue—by sending a message through the LIGHT OF TRUTH to the dear ones in the home, hoping thereby to reach them with my spirit love. This is to my husband, John Cross, and my children, Will, Sarah, and Minnie Cross.

William H. Wright.

I was known in my home, which was White-water, Wis., by the name of William Wright. I have been in spirit life several years. I visit my loved ones often and try to have my son Will and friends know me. My son, Mortimer, is with me. Some will remember him as he was killed by a railroad accident before I passed over. I knew something of Spiritualism in life, but did not give it much attention, and now am sorry. I want to say to my old friends it is a truth, seek for it.

Elfred Holmes.

To Mrs. Dr. Matilda Schultz, Elizabeth, New Jersey. Aunt Tilda: I am so happy to come to you through the LIGHT OF TRUTH and bring my spirit love and say we all are ever with you during the change and trip. W. T. D. is ever with you, bringing about the right conditions, so you will be contented and happy the remaining time you have to spend on the earth plane. By and by when your work is finished, we all will meet you in the sweet Summer land, where all sorrow and suffering is at an end. Oh, how grand and beautiful is this knowledge. I was taught quite differently while on the earth plane and it was hard for me to receive this truth, but I know now that life is true. I know that I shall progress on forever. The doctor is here and sends love and spirit greetings. Cheer up, all will be well.

In Cognito.

I feel bad—sick in the region of my stomach. It is a constant nausea, and depresses me almost beyond hope of all further striving and struggling for a higher condition. How I am finally to get rid of this sickly sensation, I have no idea. It follows me like a tormenting demon. If I could but indulge in some good wine, and a goodly quantity at once, I think I would momentarily feel better or relieved. But I can find no place to gratify this craving. The friends that I am in accord with are all temperate people—educated, refined, and moral. I was all this as a mortal, but had one unfortunate passion—drink. I would at times sacrifice the pleasure of refined society to indulge with men of an inferior order—men for whom I had no earthly use otherwise, and men whom I could not harmonize with mentally, socially, or spiritually. Nor am I yet able to find a foothold among them—there being no harmony for attraction. The simple passion for drink alone does not do it in my case, at least; but I am cognizant of the fact that the spiritual in my nature is too far beyond theirs to allow me to enter their sphere or aura. Now, I am worse off than one on the sensual or earthbound plane, for such a one can always find a way to indulge, psychologically, if in no other way. But it may be beat in the end that I can not; for undoubtedly it will aid in freeing me from the passion, and consequently the nausea; whereas, could I gratify these cravings, I might never rise out of this peculiar state. I am not earthbound, yet not light-spirited, as I see others around me. I have much light, but thinking seems difficult under the circumstances. I expect it is all the effect of a wine-impregnated aura or spirit, and would therefore advise those on a spiritual plane in earth-life, especially when mediums, as I was, to abstain from the indulgence, if they do not wish to share the same fate with me—though I am far better off than I used to be. But this is no cure. What I want is happiness, and hoped to gain some by coming through this medium and giving this message to the world for the benefit of those who, like myself, are slaves to drink. I will not give my name, but some will surmise who it is by something in the message. It is more for their sake than my own that I wish to remain in cognito. Good-bye.

"Burt."

I am happy to come and send a message through this avenue to my dear mother, for I know she will see it, and it will make her happy to know I can come to her in this way. I want her to know we all were with her on Thanksgiving Day—Parmer, Mattie, Red Jacket, and all the band. Every thing is coming out right. We are doing all we can. Your loving son Burt. I want this to reach my mother, Mrs. Dr. Lindner, at Xenia, O.

Samuel Bryant.

I want to send a few words to my dear friends still in earth life. I would have them know that I still exist, and reach out in love to all who received my love and care in earth life. I am anxious that in some way they will learn of this beautiful truth, and can make right conditions for me to advise and direct them how to unfold and grow spiritually from its knowledge and teachings. I lived in Tecumseh, Mich., and have wife and children there now, and hope in some way that this may reach them. To my neighbors and friends who may recognize my name I would say that they should not delay to learn the truth of spirit return, so their dear friends can come closer to them in the earth life to help and direct them. I was known as Samuel Bryant, of Tecumseh, Mich. Morris Fox, Theo. Smith, and others are with me and send spirit greetings.

Mrs. Dr. Friar

Desires to send love and spirit greeting to her daughters, Florence and Carrie, in Chattanooga, Tenn. I have overcome the shock from the accident which took me into spirit life. I am not dead, but living. My interest in you, my children, is just the same. Death cast aside the physical form but the mother remains in my soul. Let this communication add another link to the chain of evidence which shows the nearness of the spirit land, and to give you the fact that love never dies but grows brighter and purer as we grow wiser and better in the spirit world. I am with you often in the home—watching, with fond care, over your little bodies, and ever throwing around them a protecting influence. Grandma Clemens and little Florence are with me and send love.

Henry Thiese.

To my father, Gustave Thiese, who lives in Akron, O., I want to send this message. I am so glad to come. I want to say a word to pa and ma. Do not worry; the sickness and trouble will pass away and all come right. I can look down into your hearts, and find you so discouraged and unhappy. Try and not be so, as you make conditions so much harder for us to work in. Do not lose faith in your spirit friends. We know sometimes our mortal friends prove untrue and make much unhappiness, but your spirit friends have not left you, and are doing all they can under all the conditions. So keep up good heart, Mr. Carter will give you something soon that will please you. Brother Frankie in time will make a good medium. From your son, Henry Thiese.

Reverend Dunn.

I will be remembered by some still living in the town of Bethel, Clermont County, O., as the Reverend Dunn. I was of the Baptist persuasion, but long ago cast aside the shackles and chains belonging to creed and Church. I will endeavor to undo the teachings I gave in life through ignorance by never losing an opportunity to come back and proclaim the truth unto all. False education has developed false relations in life, but thanks to spirit power it has rent the veil of ignorance, and light shines resplendent from the spirit world. Oh, mortals of earth, open wide the windows of your soul, that you may catch the rays of wisdom and truth evermore.

Written for the LIGHT OF TRUTH.

Beyond the Tomb.

J. MARION GALE.

There is a sea beyond the grave,
Infinite and eternally grand;
Whose pure, pellucid waters lave
The eternal shores of spirit land.
And on that sea forever floats
Among the stars with radiance rife,
The fairest of all heaven's boats:
The welcome bark of eternal life.

There is a land beyond the tomb;
A land of never-fading flowers,
And God will give all people room
To dwell in that bright land of ours.
Yes, there is a home beyond the grave
For every soul created here.
What God could make, his power can save.
So, trembling mortal, calm your fear.

There is a life beyond the tomb;
A life which death alone can give
When we have passed the mortal doom
We only just begin to live.
I hear a voice beyond the grave,
Which bids my sorrowing heart rejoice;
That silvery echo o'er the wave
Is a long spirit's gentle voice.

Remember the National Spiritual Jubilee, December 17, 1893.

Will your society contribute to make this an important era in the history of Spiritualism and give it an impetus that during the coming year of 1894 will place us more prominently before the world and compel respectful recognition of the transcendent truths of Spiritualism?

Will you do this personally? For it most often requires one or a few individuals to create enthusiasm and resulting action, where a large number are concerned. If there is any disposition to apathy, push it aside, and by your own example create at this time within your society a vigor and persistence of effort that will make you and all feel happy.

Your own personal co-operation is desired to make our National Spiritualists' Jubilee a success in every particular, and if you wish to do something at this time to make your heart feel glad, and promote by the efforts now in progress the cause we all hold so dear, we ask you to do all in your power to make the Jubilee a success. The time is opportune, the signs are auspicious, and now let it not be said that your society failed to enter into the great, grand, and glorious efforts of December 17th, to bring us all together in a bond indissoluble, and that will be ever after a source of spiritual comfort, exalting ourselves in our own estimation and that of the entire body of Spiritualists throughout the country.

The Board of Trustees of the National Association unite in earnestly recommending you to interest yourself personally in this matter and send us a report of your Jubilee to condense with other reports from all other sections of the country, which is to be published in pamphlet form.

The program we recommend for our Jubilee will be found in LIGHT OF TRUTH of this issue, in the Banner of Light of November 25th, Progressive Thinker of November 18th. The poem "Quina," the control of Mrs. Cora L. V. Richmond, will be found in the last issues of the papers referred to. Please let us hear from you and your secretary.

H. D. Barrett,
Cora L. V. Richmond,
Robert A. Dimmick,
Theo. J. Mayer,
Milan C. Edson,
Jas. B. Townsend,
Marion H. Skidmore,
Elizabeth N. Soper,
Geo. P. Colby.

Board of Trustees Nat'l Spiritualists' Ass'n.

We have now received orders for over 1300 copies of the proceedings of the National Convention. It is important that all who desire copies of the same (which are furnished at the cost price of 25 cents) should send in their orders without delay. Address the National Secretary.

ROBERT A. DIMMICK,

510 E Street, N. W., Washington.

LITERARY REVIEW.

THE MISSING LINK OF MODERN SPIRITUALISM, by A. Leish (Fox) Underhill. John A. Lant, Tarrytown, N. Y., publisher. Pp. 477. Price \$1.50, postage 10 cents. For sale at this office.

This is a true and authenticated history of the Fox sisters and the Hydesville rappings. Coming from one of the family, the evidence is unquestioned. Besides a full and complete account of the first rappings and its immediate results; its spread subsequently to the birth of its philosophy, and details of the philosophy, the book is illustrated, having Mrs. Margaret Fox as frontispiece, followed by Father John D. Fox; a diagram of the Prospect street house; writings of a baby's mediumship; Mrs. Margaret Fox-Kane; diagram of Troup house; the Ohio medal presented to Mrs. Underhill; photograph letters from Alice Cary, Judge Edmunds, and Horace Greeley concerning the cause; photo-engravings of Daniel Underhill, Mrs. Kitle Fox-Jencken, and the authors Mrs. Underhill, Greek writing by a five months' old infant; and the Hydesville house. It also contains thirty-three interesting chapters of phenomena, comment, and general information. Furthermore, it is carefully compiled, revised, and edited, and may be regarded as the Bible of Modern Spiritualism. Every family should have it at home.

The Income Tax.

The Boston Investigator says, we see:

That everybody is opposed to an income tax that has any income;
That is was ever thus;
That the rich want the poor to pay the taxes;
That we all wish to be rich except when the tax collector comes around;
That Mr. Gould's heirs object to paying a tax on \$10,000,000 of personal property, when their father left them \$72,000,000.

Those who are partizan in politics, most generally carry the same spirit into their religion. It is the effect of an innate prejudice that ventilates itself in that manner—prejudice making the soul blind to its evils.

LIGHT OF TRUTH,

Is issued every Saturday by
C. C. STOWELL,
Room 7, 206 Race St., - Cincinnati, O.

Terms of Subscription.
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One year, \$1.00
Six months, .75
Three months, .50
Single copies, 10 cts.

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Remit by Postoffice Money Order, Registered Letter or Draft on Cincinnati or New York. Do not send cash. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Cincinnati, Ohio.

Cincinnati, SATURDAY, DECEMBER 16, 1893

The LIGHT OF TRUTH cannot well undertake to reach the houses of its advertisers. Advertisements which appear (and are honest upon their face) are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued. We request patrons to notify as promptly as they can if they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of advertisement. When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as their new address. Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the LIGHT OF TRUTH goes to press every Tuesday. Rejected MSS. will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-ubiquitous
That wrong is also done to us; and they are slaves most
Whose love of right is for themselves, and not for all their
race." —JAMES RUSSELL LOWELL.

A New Acquisition.
MRS. SHELHAMER LONGLEY AND THE LIGHT OF TRUTH.

It is with no ordinary sense of gratification that we announce to our readers the services of Mrs. Shelhamer Longley in the Spirit Message Department of LIGHT OF TRUTH. Mrs. Longley's career as the medium of the *Banner of Light* Free Circle, covering a period of fourteen years, brought her and her wise guides into prominence second to none in the long line of honorable and trustworthy mediums of America and Europe. Her continued work in this line should not be lost to the world, and in our arrangement with her and her guides to take this department of LIGHT OF TRUTH we consider that all concerned, the guides, the medium, the publishers, and the patrons, are to be congratulated.

The calm and able manner in which spirit Pierpont and his coadjutors handled the many and varied questions sent to our Eastern contemporary was a source of delight to its readers, and no gauge can be placed upon the volume of human betterment accruing from the work.

Mrs. Longley will assume her position in next issue. Now let all who can in our ranks come forward and add their names to our list of subscribers to the end that the number to enjoy this feast may be largely increased.

That the place of the LIGHT OF TRUTH in the galaxy of the world's progressive publications is recognized needs no better endorsement than the name of Mrs. Longley at the head of one of its chief departments. And the wisdom and counsel of her guides will shed a new light on the great truths we are struggling to present to the world.

A VOICE FROM THE EAST:

The *Banner of Light*, in its issue of the 23 inst., squares itself on the subject of organization in an editorial leader a column and a half in length. Our esteemed contemporary says it is for "organization" if the spirit world desires it, is ready for it, and directs it; if not—not!

It is to be regretted that our esteemed contemporary does not divulge the secret of the formula by which it assumes to ascertain the consensus of opinion in the spirit world in re organization. Of course the *Banner of Light* can not, without doing violence to its position, take sides on this matter until the small end of the celestial funnel is poked into the editorial sanctum, and the elixir of the whole mighty thought, project, and expediency of the past ages pressed through it into the editorial ear. When this becomes accomplished, and no fellow can say when that will be, we can tell where our e. c. stands on organization.

But we beg to submit that while the *Banner of Light* is waiting to find out when the spirit world, in its entirety, will be ready for organization, a few spirits, together with a colossal majority of Spiritualists, who have a familiar habit of living on this earth, will work with might and main to perfect some kind of union in and by which the cause of truth and personal liberty may be subverted, fostered, and protected.

There are some matters connected with the spiritual movement that belong to the affairs of this world. A union and fellowship of Spiritualists is one of those matters, and it may be said the most important. And so far as the sanction of wise and beneficent spirits goes we are prepared to inform our e. c. that the movement for organization has such sanction, albeit we do not contend that the "spirit world" has given a "Thus saith the Lord" through any particular fog-horn of our own.

The LIGHT OF TRUTH is glad to know the exact working hypothesis of the *Banner of Light* on this important matter, and will watch for future developments. In the meantime let all encouragement and financial assistance be accorded the officers and members of our National Organization. Through much travail and tribulation it was ushered into the affairs of the con-

try. Now let us see to it that it lives and becomes the power for good designed for it.

The *Banner* makes one wise observation in citing the failures of previous attempts in this line amongst the Spiritualists, due in large part to inexperience or personal ambition of a few would-be leaders. It is safe to say that the present movement has profited by these failures, and the disrupting influences of erratic, irresponsible meddlers will be kept aloof from it.

A patriotic desire animates, we believe, the rank and file of our cause. To place the spiritual philosophy, and its attendant reformatory projects, where the attention, if not the allegiance, of the world shall be bestowed upon it is the prime desideratum of the National Organization. This should have every moral and financial support of every liberal man and woman in the country.

Spiritualism never will be recognized as a factor in the working affairs of the world until Spiritualists lay aside their picaresque notions and get together.

In the nucleus now formed it is to be hoped that the brush heaps will make bonfires to light the explorers into new regions.

The LIGHT OF TRUTH is for organization, with, if may be, without, if needs be, the voice of any shade, be it a priest, a John Bunyan, or a Zoroaster. Happily, the movement inaugurated at Chicago was piloted largely by wise and experienced inhabitants of the other world. Realizing this truth and firm in our reliance upon the justness and urgent need of the organization, we shall work satisfied.

WILL PARENTS EVER PROTEST?

"You must vaccinate, or you can't attend the public schools," is the heading given to the following item in one of the leading daily papers of this city:

Superintendent Morgan has issued an order to the Principals of the various schools that all pupils who are not already vaccinated must come within the law at once and submit to the scraping, or leave the schools. A certificate must accompany the pupil from the parents or physician.

Whether the term "scraping" in the foregoing item is to convey the idea that the writer opposes vaccination in principle, or only the method employed, must be left to inference. If the former it is a very weak defense against a practice which only the densest ignorance of human sensitiveness can apologetically endure or accept.

Vaccination is a relic of barbarism in principle, if not in practice, and the unsympathetic and unintuitive manner it is endured and treated by the secular press shows the lack of information existing concerning the evils of inoculation unknown to the medical fraternity. At least we may believe it to be unknown to this branch of science considering the general sanction vaccination obtain.

Blood-letting on a large scale was also once upon a time sanctioned by medical science. It is an exception to-day. Why should not inoculation be reduced from a rule to an exception? Mental darkness guards the way, and proves that doctors are not always in advance of mothers and others who know by general experience rather than exceptional experiment and theory.

Because certain coarse or unrefined and unsentimental persons can be made positive to a certain disease by a coarse, unrefined, and almost beastly invention or discovery, it does not sustain the theory that all can be subjected to the same horrible and disgusting practice. There is more poison in the inoculation of sensitive persons—especially children—than in the most vicious atmosphere that can be taken into the lungs by them. We can endure but a limited quantity of the latter, as nature rebels timely enough to save us from harm. But what is injected into the blood must remain, however much it may nauseate us to realize its presence. Its effects will prove detrimental compatible with our feelings in opposition to it. The same effect that it has on the adult who can consciously appreciate this, it must have on the child who endures it unmurmuringly and unknowingly that it is laying a foundation for other and worse diseases.

When will the masses awaken to a true conception of the evils of such a law carried out promiscuously regardless of class or kind to be submitted to the torture of legal poisoning?

THE PRESIDENT'S MESSAGE.

The President's message is a perfunctory paper dealing in high-sounding platitudes, and remarkable only in the fact that its author has failed to coin a new political aphorism.

The burning problems of poverty and suffering consequent upon the uncertainty of labor to procure its just and settled place in our industrial affairs, are conspicuous in their absence. The President takes the grounds outlined in his retraction policy regarding Hawaiian affairs, and prides himself on the back track taken by his administration in the matter of Hawaiian annexation. The tariff is the supreme topic, and receives the attention which the country should naturally expect from a man of President Cleveland's known views regarding tariff reform. Legislation will determine how far the Wilson bill, which [echoes the President's views shall succeed. In the meantime the condition of the great mass struggling in an unequal fight for existence will continue to improve in no appreciable manner. Landlords will continue to grow rich off the earnings of unrequited toil. The price of coal will not depreciate so but what the mine owners and railroads will get a living at least, and the butchers will charge non-experts twenty cents a pound for steak behind the horns. A few thousand may starve during the coming winter, but there will be no account of the failure of a pawn-broker. Millionaires with fat pocket-books and empty heads will continue to propagate fools and then as revenge on nature send them to college to be educated. A few additions to the poor-houses of the country will have to be made probably, but all these matters are foreign to the jaunty policy of the chief executive of the nation, who tells us he has an intense feeling of responsibility which impels him to "invoke for the manifold interests of a generous and confiding people the most scrupulous care."

Thanks.

The Inter-State Commerce Law and Increased Legislation.

Although the Inter-State Commerce Law is a crude and bungling affair, and has received some pretty hard blows upon the question of its constitutionality there can be no doubt about the wisdom of a move to curtail the extortions of railway corporations in the matter of rates, and lift a little of the burden from the shoulders of the people who have to pay the bills. The Inter-State Commerce Commission has performed its duties wisely thus far, and probably has done all it could under the present provisions of the act. In its annual report the claim is set forth that while all expectations have not been realized the operation of the statute has well nigh revolutionized the traffic management of the country, and has corrected evils which amount to commercial emancipation.

This is sweeping enough if true, and certainly demonstrates the theory of Nationalism so far as obtains in these branches of the public weal.

But there are yet to be many improvements inaugurated in the administration of the law, and it is encouraging to the cause of industrial emancipation to note the recommendations for additional legislation made by the commission in its annual report. These, in brief, are to give a more definite construction to the word "line" in the statute; to provide for establishing through rates and joint rates; to give the commission power to prescribe minimum as well as maximum rates to competitive points; to provide for the adoption of a uniform freight classification to make corporations subject to the act liable to indictment for violation of the law, and to provide a penalty for failure on the part of common carriers to file their annual report in a specified time.

These recommendations, if adopted, will amount to the practical control by the people of the transportation departments of railways, and settle the practicability of government control of private monopolies. It has always been contended by the advocates of this great movement that the Inter-State Commerce Law was a step in the right direction, its failure being in the superficial way in which the subject was handled. But as a move along the line of reform it is wise and far reaching, and in its administration, finding the need of improvement and added power, will prove of inestimable value in protecting the people from the soulless grasping and grinding corporations which are at present sucking the very life blood of the nation.

A Misappropriation of School-Funds for Sectarian Purposes.

A misappropriation of school funds for sectarian or religious purposes is something new to be brought to the light. But from reports in our dailies it appears to have been the case in Mercer County, of this State. The State Commissioner's report says:

Having been appointed to investigate a complaint made and verified by affidavit, in compliance with the requirements of Section 364 of the Revised Statutes of Ohio, alleging the misapplication of school funds belonging to sub District No. 1, Marion Township, Mercer County, Ohio, I respectfully submit the following report:

It is alleged in the affidavit that "the public funds are being misapplied and appropriated to teach the Roman Catholic religion; that the Roman Catholic catechism is taught, contrary to law, in sub District No. 1, Marion Township, Mercer County, O."

The rest of the report gives the substance of his investigation, which shows that a priest was employed as teacher, and that a great deal of time was devoted to teaching German in the form of sacred and Church history and the catechism. Furthermore, that the school was dismissed on all holidays of the Roman Church. In closing his report the State Commissioner says:

It appears also from the testimony that the existence of the foregoing facts has induced parents living in said district to send their children to the district schools of the adjoining county.

After careful investigation, I believe the charges laid against the management of said district are true; that a considerable portion of the money expended for tuition has been misapplied as alleged; that abuses exist in said district that call for immediate correction; that the real welfare of the children, irrespective of sectarian affiliation, requires a complete divorce of Church and school, and a rigid enforcement of the same laws to which the people elsewhere accord a ready obedience.

Woman's Suffrage in Colorado.

The State Canvassing Board of Colorado in its report shows that woman's suffrage was carried in that State at the recent election by 6347 majority. Governor Waite, in accordance therewith has issued a proclamation giving women the right to vote at all elections in the State. This is a great victory for the cause of women's emancipation, and the electors of Colorado are to be congratulated. They have honored themselves more than they have honored the women. They have taken the initiative in a movement that it would be well for older States to follow, because it is only a question of time when all the States will be compelled to grant to the woman the inalienable right of suffrage. The only suspicion to be cast upon their cause, and this goes far to account for the opposition manifested toward them, is the orthodox faction which is howling for God in the Constitution.

It is well known that these women, if allowed to vote, will exercise their franchise in perpetuating their peculiar notions regarding the God question. However, this fear can have little influence in retarding the march of this great reform, and should not be discussed at any length regarding it.

Put a pin in Colorado.

ARROGANCE, superstition, bigotry are the terms applied to a religious denomination which claims to be the only one entitled to authority in spiritual matters. May not the same be applied to a political party which claims to be solely entitled to authority in governmental matters? A political Luther is needed just now.

Read "The Other World and This." See ad page 6.

On to Washington!

Not in warlike measure, but as a messenger of peace, let the quarters flow to aid the organization that is now firmly established there.

To-morrow, the 17th, is Jubilee Day, and should be remembered as an event in connection with the organization and for the benefit of the same. It is not in a spirit of dictation that we urge this. Nor have we any grills to grind in urging it. It is simply an impulse, inspired by the accomplishment of the September convention, to hold together and impact the little wonder materialized at that time.

We have it still—a full fledged spiritualistic organization, with all the necessary qualifications to grow and become a power. And we should hold it fast, not let it elude our grasp or die for want of support—a little milk of human kindness—human generosity or liberality.

Now is the time to open your hearts and pocketbooks. It needs but a little from each to make organization a success. It can be done; and the first signs of life going out from Washington will double its support at once by the flocking in of tardy ones, doubting ones, and perhaps, as yet, opposing ones. Give it life now. The first will receive the first blessings going out from it as a spiritual centre.

Xmas Presents.

There is no better physician than kind thoughts. You pay a medical attendant two dollars for a visit. Often two or three visits are required to obtain desired results; and after all it is the sympathy or kind thoughts received through this attendance that cures. Why not save money and solicit the kind thoughts of a friend by sending him or her one of the following books? While reading them you will have their good wishes, and perhaps as long as they own the book: "The Other World and This," \$1.50; "From Soul to Soul," \$1.25; "The Gates Between," \$1.25; "The Gates Ajar," \$1.50; "Beyond the Gates," \$1.25; "As It Is to Be," \$1; "The Missing Link," \$1.50. Adding 10 cents for postage in each case. For sale at this office.

The *New York World* publishes an article under the heading of "The A. P. A. at Work," and mentions among the leaders in New York City Bishop Potter, Bishop Doane, Rev. Dr. Gottheil, John Jay, Morris K. Jesup, Pierpont Morgan, Cornelius N. Bliss, John C. Miller, Austin Corbin, Chas. F. Daly, Fred. D. Grant, Russell Sage, Cornelius Vanderbilt, Geo. W. Vanderbilt, Henry Villard, George Bliss, and a number of other prominent millionaires, preachers, and business men. It says further, that the league of which the above are the representatives, will issue a manifesto "aiming at what the officers of the league say is a concerted movement of the Catholic Church for a share of the public school funds." Furthermore, that this New York branch is in "favor of taxation of Church property." At the close it adds the following names as members gathered since the first report was written: John D. Rockefeller, William Rockefeller, Martin Brimmer, and the late George William Curtis.

THE AMERICAN INDIANS used money tokens made of coal, bone, shell, mica, gold, copper, lead, and iron. How much better supplied is the American civilization, who loads up with cart-wheels made of chunks of silver that jingle in his pockets like the brass bracelets on the arm of a Bedouin Arab? It is simply a reduction of a former plurality. It is analogous to mythology and theology. The former had gods for everything. The latter by a *reductio ad absurdum* cut off the plurality, and had one god for nothing. In like manner the ancient savage had numerous metals for money, and the modern barbarian has one or two metals for the same thing.

MRS. MARY E. BUNDY announces editorially that her connection with the *Religio Philosophical Journal* ceases with the issue at hand, and that Mr. B. F. Underwood will assume the entire care of the *Journal*, and conduct it in unison with his abilities as a journalist, which, as it is well known, are of no small calibre. We congratulate the readers of the *Journal* on so able an accession to the editorial head of their paper, and feel that no better choice could have been made, even though made by the spirit world itself—if this is not already the case. Either way, however, we wish the new combination success.

Baltimore, Md.

It was my good fortune to listen to the delivery of soul inspiring words, which fell from the lips of our eloquent brother, Professor H. D. Barrett, president of the National Spiritual Association on Sunday night, November 26th.

Through the kindness of our gifted brother, Dr. Beckwith Ewell, Professor Barrett was induced, to speak for the Psychic Society of Baltimore on that memorable night, taking as the subject "The National Spiritual Association."

The speaker made the opening address by reading that inspiring poem, "Now is the Time," and having concluded Professor Barrett gave way to the pent up flood tide of his innermost feelings, and with graphic and soul-thrilling words he gave us the history of the National Spiritual Association up to date. Our brother said that history, in all instances, points to the fact that all religious movements found their support and final success in organization. It was by no means the intention to organize Spiritualism, but to organize Spiritualists as a co-operative, protective association, claiming their rights as free-born citizens of the United States alike with all other religious bodies.

He said the time had arrived to establish a system out of the chaotic conditions of Spiritualists, who had struggled for forty-five years with hard labor for the free exercise of their accepted faith. It was our duty as Spiritualists to select the wheat from the chaff, and protect all true mediums in the exercise of their spiritual gifts.

The incorporation of the National Spiritual Association as a religious body, under the Laws of the Federal Government, is now an established fact, and may all societies from Maine to California unite in one great harmonious whole, and so gain a mighty power with the assistance of our angel friends to enlighten our less fortunate brothers and sisters. "Unto we stand, and divided we fall." Now is the time, the time is now.

HENRY SCHARFFETTER.

Jubilee Poem.

Poem to be recited by the youngest member of each society on the day of the National Spiritual Jubilee, December 17, 1893.

The day of Jubilee is here:

We sing our song of praise and love
We celebrate life a perfect year
United with the realms above.

We know there is no death to-day.
We see the leaves and blossoms fall
The hidden germs cannot decay,
They wake to the Spring's sweet call.

We know our loved ones fade from sight,
As shadows fade before the sun,
To be revealed in golden light,
In the fair kingdoms they have won.

We cannot see the atmosphere
That is our breath of life below,
So, viewless, these heavenly friends are near
Lighting our pathway as we go.

Yet manifest sometimes to sense,
More frequently to soul they come,
Dispelling earth-born shadows dense
With glory of the heavenly home.

Taught by these blessed ones from above
That every deed and word of ours,
If prompted by goodness and love
Will blossom into heavenly flowers.

That if we nurture hate and scorn
And seek revenge while in this state,
Each thought becomes thistle or thorn
To pierce our lives with our own hate.

That if we injure others here,
Or take the life we cannot give,
Our shadows clothe us in that sphere
And make our realm till we forgive.

That the fair islands of the blest,
The gardens of our paradise
Are fashioned when we do the best,
Having but truth before our eyes.

Our mansions are not made with hands,
Our treasures are not gold and gems,
But fashioned of love a thousand strands,
Of thoughts wrought into diadems.

They teach us that no soul is "lost,"
No one can enjoy heaven alone;
But if one heart by woe is tossed
We feel that sorrow, every one.

No flowers blossom all alone,
No star shines but its sister star
Pierces the depths of its azure throne
To greet its sister from afar.

Each atom helps to form the whole
Of this grand universe of ours,
So every thought from every soul
Complete the Truth's resplendent powers.

Immortal songs are in the air,
Anthems of praise by spirit's sung:
The soul repeats the theme most rare,
The earth with garlands is o'erhung.

Let joy-bells ring in every heart:
Our watchword Truth and Unity,
Let sorrow from each life depart,
This is the Day of Jubilee.

OSMA.

A Massachusetts State Organization.

A call has been made through the LIGHT OF TRUTH, the *Banner of Light*, and through a circular letter sent to the societies and individuals as widely as the knowledge of names and addresses was obtainable by those acting on the committee to attend a convention of Spiritualists to be held at the First Spiritual Temple of Boston, corner of Newbury and Exeter streets, Monday, Dec. 18th, beginning at 11 a. m., holding through the day and evening. A very interesting gathering is anticipated, which will be a fitting continuation of the Jubilee Day declared by the National Association for Sunday, the 17th inst.

First in order will be the business for which the convention is called, that of organizing a State association. Any spare time will be occupied in short addresses, music, and literary exercises by workers who will be present on that occasion. If any societies or individuals, who should have been notified, have been overlooked, it was not intentional on the part of the committee, and it is hoped that all having the interest of the cause of Spiritualism at heart will manifest it by making a sacrifice of business on that day, and come to the convention.

It is expected that an organization will be effected on that day, if only a few are there, and the work for which they meet will likely be carried forward. Afterward will not be a good time to say who should have been chosen as officers, or by what rules and regulations we should be governed. Therefore, let all interested come and help in trying to perfect plans by which work can be better carried on for the good of all, and the advancement of the cause we hold so dear. This will be the last call for societies to select their delegates, which should be for chartered societies, according to the best judgment of the officers, and according to their numbers in membership.

Societies and meetings not chartered should be represented by the chairman and one or two others he may choose, while any prominent Spiritualists living where there are no societies will be welcomed. Let all provide themselves with the proper credential from their society, officers, or some prominent Spiritualist, as this will expedite the work of the day.

COMMITTEE OF CALL.

Wm. H. Banks, president; Frank B. Woodbury, sec'y; R. S. Little, speaker, representing the Boston Spiritual Temple Society; Mrs. M. E. Barnes, president of the First Spiritual Ladies' Aid Society of Boston; Dr. George A. Fuller, president; Mrs. J. Davenport, secretary of the Spiritualists Society of Worcester; Mr. T. H. B. James, president of the Cadet Hall Meeting, Lynn; Mr. H. D. Smith, Mrs. Juliette Yeaw of the Free Religious Church, Greenwich.

St. Paul, Minn.

The long expected has happened and the Northwestern and North Star Spiritualist Associations have united under the name of the Northwestern, the old parent society. We shall have but one camp and that the grandest that has ever been held in the Northwest if the spirit manifested in the meeting of November 30th is any criterion of the desire of the members of the Northwestern.

The following officers were elected by unanimous vote to fill the vacancies that have occurred through resignations: Dr. Wheelock, of Minneapolis, President; E. S. McKee, of Minneapolis, First Vice President; F. E. Irvine, of St. Paul, Minn., Third Vice President; Mrs. E. C. Haskins, of Minneapolis, Minn., Fourth Vice President; M. T. C. Flower, of St. Paul, Minn., Treasurer; R. U. D. Evans, of St. Paul, Minn., Secretary.

Now, brother Spiritualists, you have no cause to hang back. There is but one society in the Northwest, and we want you all to join us. It costs but one dollar, and would hardly be felt by any one but would be of great assistance to help us in getting ready for the next camp-meeting. Those in arrears, jump on the band wagon and keep up with the procession. You can not afford to let your light shine under a basket any longer. Be men and women and stand up in the front row. My permanent address will be found at the foot of this article where subscriptions for membership may be sent or any information concerning the Northwestern Association. R. U. D. EVANS, 674 Edmund Street, St. Paul, Minn.

Read "Missing Link," \$1.50, postage 10c.

CORRESPONDENCE.

California Letter.

Perhaps your readers will be interested to learn of the progress of our cause upon the Pacific Coast.

Here in the city of San Francisco many mediums labor. Just at this time I cannot say they flourish in a business sense, as the stringency of the money market keenly affects them in the decrease of paying sitters. Speaking from my own experience, as well as what I have heard from others, I conclude that all mediums are given many opportunities of practicing their benevolence toward the needy and the afflicted, and although they may not be able to give much from the purse, yet I know they are frequently dispensing of their spiritual gifts without money and without price to those who desire to communicate with the spirits of the dead and cannot recompense the medium for his or her services.

There is much written and spoken concerning the exercise of mercantile mediums, and something I think to be said on both sides of this important subject. In these days, as in ancient times, "the laborer is worthy of his hire," and mediums and lecturers cannot give their strength and time in this labor for humanity unless they receive sufficient recognition to insure them bread, raiment, and shelter. And yet I know of nothing that would make me more happy than to know that every true, honest medium and every worthy lecturer in the spiritualistic vineyard was so situated as to have the wants of the body amply provided for, and to be able to exercise their spiritual powers for the common good.

As for myself, I never accept a dollar in payment for any medical service I have rendered, but what I wish I had no need to do so, and it is my earnest hope that I may yet be able to do the will of my spirit guides without having to be paid for the work. So much comes grudgingly from those who visit mediums or attend lectures. Now and then the sensitive workers feel that the sitting or the lecture is paid for gladly, but frequently they know that, although the service they have rendered was good and helpful and worthy of recognition, it was paid for unwillingly.

I admired the article by Willard J. Hall, "A Question and Its Answer," in the November 25th issue of your paper. It is timely and to the point—it might be read with profit by all mediums, and ought to be copied in all our spiritual papers.

But to return to the cause in our city. A number of societies hold Sunday services, and many mediums gather about them a certain following and give public seances in various halls. Each Sunday evening witnesses sixteen public meetings in this city in the name of Spiritualism. Many of them call together large audiences.

The Society of Progressive Spiritualists, for whom I have been speaking in connection with Dr. Ravlin since my coming here, and of which I will speak later, is, in a monetary point, the most influential in the State, it includes among its numbers many intellectual minds that are a credit to the cause.

Among the many mediums who hold public meetings is Mrs. Maggie Waite, whom the Spiritualists of the East had an opportunity to meet last season. Her tests of spirit identity are very clear and convincing and will please the inquiring mind.

Perhaps the most wonderful medium on this coast is Dr. Louis Schlesinger. He is a marvel to all who come in contact with his powers. The doctor's tests are incontrovertible, in public or private, it matters not, they go straight to the mark. I have heard many who at the opening of a seance or public meeting had boasted of their skepticism and told how many of the "test" mediums they had sat with without satisfactory results, at the close of the service give public endorsement of the mediumship of Dr. Schlesinger, and confess that they had within the hour received unmistakable evidence of spirit identity and communication. The doctor's work is essentially with the skeptic and scoffers, and the more materialistic and positive the sitters the more determined are his guides to bring conviction to that mind, and I am told the case is very rare where he fails in his work.

Henry B. Allen, known all his life as "The Allen Boy," whose physical mediumship creates wonder in the mind of all who sit with him, is doing a good work in this vicinity. For some weeks he has been established in Oakland, just across the bay, where he gives weekly seances before the Psychical Society there, that is investigating phenomenal Spiritualism through his mediumship. The results are wonderful, the committee having the seances in charge is astounded. The secular press has printed much concerning his work. Some of the learned minds that have been investigating his mediumship, have tried to "grasp" Allen and expose him—his seances are held in a darkened room—but they have only grasped empty air, or perhaps some floating instrument that had no hand or perceptible means of support, which instrument would give the offending grabber a smart rap for his too vigorous zeal. All this agitation is doing a great deal of good, and the cause is not made to suffer by it.

The forcible and polished lectures of Dr. Ravlin have furnished food for thought to all thinking minds, and should have been sent broadcast over the land. Dr. Ravlin has ministered to the Society of Progressive Spiritualists for three years. He has just resigned his position, and on Sunday, November 26th, he delivered his farewell lecture—a masterly effort upon "Ghosts that will not wait."

At the public circle of the Pacific Coast Spiritualist, on Monday evening, November 27th, at which there was a large attendance, I had the honor of being ordained as a minister of the gospel of Spiritualism by Dr. N. F. Ravlin, under the auspices of the Society of Progressive Spiritualists. The service was pronounced most beautiful by all who attended, and I felt myself highly honored for having received my ordination papers at the hands of such an eloquent and noble worker as Dr. Ravlin.

The messages given by our medium, Mrs. Maggie Waite, at the public circle here are creating great interest, many of them being verified before they appear in print.

I wish to express the pleasure I take in reading the practical and timely letters of Miss Abbie Judson in the LIGHT OF TRUTH. They are full of instruction and benefit.

I am also pleased to become a contributor to the circle department of your paper, as my guides have promised to answer questions from their standpoint, a labor which they performed for the Banner of Light Free Circle for many years. Spirit John Pierpont, who lectures and answers questions through my organism every week in this city, promises to faithfully attend to that work, and I have every confidence in his ability.

I send cordial greetings to my co-workers everywhere and to the managers of the LIGHT OF TRUTH in particular. M. T. LONGLEY.

The Florida Camp-Meeting.

Now, that it is settled that the next meeting of the National Spiritual and Liberal Association will be held at Winter Park, Florida, it is fitting that there should be some statements made concerning our Florida movement.

As already stated the location of the Florida Camp was changed from Leon Springs to Winter Park in order that ample hotel accommodations might be obtained.

Winter Park is one of the loveliest spots in the State of Florida, exceeding even St. Augustine in some respects in attractiveness. It is situated on high ground, and is surrounded by a chain of lakes, whose waters are as clear as crystal, and analysis ninety two per cent. pure. These lakes form an outlet in St. John's River, some thirty miles distant, and it is a dream of the citizens to open this outlet by dredging for steamboats from that river.

As Winter Park has also an elevation of nearly or quite 100 feet above the St. John's, the matter of having steamboats is quite interesting to those who are acquainted with the topography of the State.

Winter Park is also an important educational center, and has a permanent population of about 300. In Winter it is much larger than that. The Plant System, or the South Florida R. R., passes through this place, thereby affording excellent connections by rail with Tampa on the west coast and with Sanford, St. Augustine, and Jacksonville on the east. The climate is mild and delightful, being entirely free from any noxious exhalations from swamps, or low hammock lands, thereby rendering it healthful in the highest degree.

The hotels will furnish ample accommodations. The Seminole, the Plant Hotel, so called, erected at a cost of more than \$150,000 will take a whole colony of people. Negotiations for special rates at this hotel for all our Spiritualists are now pending. The Winter Park Hotel will look out for the comfort of its guests at rates of six to ten dollars per week for rooms and board. The Rodgers House offers excellent accommodations at rates from ten to fifteen dollars per week, while many private boarding houses provide choice rooms and fine table board at prices from five to twelve dollars per week. Furnished rooms, in very desirable quarters, can be obtained for two or three dollars per week, according to the location.

Orlando, a city of 7,000 inhabitants, is only four miles distant, with the best of railroad accommodations to it, and has a large number of excellent hotels and boarding houses. If parties desire to board themselves they can rent rooms, en suite, or rent tents, at moderate rates for that purpose. Messrs. H. S. Chubb, and C. T. Ladd, of Winter Park, Fla., will furnish all desired information in regard to rooms or tents. Matland, with one of the finest hotels in Florida, is but one mile from Winter Park.

Hunting, fishing, and boating may be enjoyed by all. These attractions, together with nature and art, make Winter Park a most desirable resort for tourists. But when we have united with these the added attraction of a camp meeting, with the finest talent in the ranks engaged, we have no hesitancy in declaring that Winter Park is the place of all places in the whole South in which to spend the Winter months.

The first excursion for the "Land of sunshine and of flowers" will start from the leading railroad centers in the North on January 9 and 10, 1894. All tickets will be sold at half fare, and will be good returning until May 31, 1894.

Among the speakers engaged are Geo. P. Colby, Lyman C. Howe, Mrs. Lillie Hon. A. B. French, Hon. A. B. Richmond, and negotiations are now pending with other speakers equally able. Good music, excellent platform test mediums, clairvoyants, slate-writing mediums, etc., will be in attendance.

For further particulars address Dr. E. C. Hyde, Winter Park, Fla.; Dr. W. S. Rowley, 9 Glen Park, Cleveland, O.; Professor H. D. Barrett, 1121 Tenth street, N. W., Washington, D. C. W. S. ROWLEY Pres't. H. D. BARRETT, Sec'y.

Letter from Abby A. Judson.

Having found several spiritual societies in Louisville, Ky., and much interest in our cause throughout that city, it may be well to point out some of the salient points. But as my work was with but one society, or rather Church, I hope that the members of the others will attribute any sins of omission to ignorance on my part, and not to intention.

One striking and basic feature there is the number of good mediums. I have never received better personal evidences of the presence of special spirits than from some of these clairvoyants, scarcely known outside of the city. When I speak of Lizzie Bailey, Eva Shadrer, and Lou Monahan, it is because I met them personally; but I learned that there are several others just as good.

Why Louisville has so many good mediums, any one of which is sadly needed in many a town, I do not know. Is it the soft climate; is it the slight degree of Southern passivity, so different from the eagerness of those who dwell further north; is it the affectionate nature and persistent love of home of these dwellers south of the Ohio? It is probably all these, as well as other causes that lie beyond my penetration. Certain it is that I, too, felt the influence, was more clairvoyant, more impressionable—happier in a word—than I have been for many a day.

Managers of seances often say, "Throw out a kindly influence." Albert Morton says: "The law of affinity recognizes no distinction in locations, in environments, and all are subject to the operation of that law." The feeling of love, and that real hospitality, which gives not only dainty food and a warm place by the fire to a guest, but a heart welcome as well, will draw good spirits to a place where such feelings are manifested. Loving spirits gladly come where love prevails. Where hatred, jealousy, and rancor are in the heart, such spirits feel repelled and chilled. They may come, but it is from a sense of duty, and they do not love to come.

If a speaker or writer is so egotistic as to claim that he is the only medium of high intelligences; if he is so papal as to try to force everyone to look at all things in heaven and earth just exactly as he looks at them; and harsh in his invectives against all who do not place their toes against his chalk-line; if he is unloving, in short, all his spiritual gifts will not win seekers to the truth. Let us have, in the name of Jesus, no tyrannical, and plenty of the charity which "suffereth long and is kind." Many of us are aiming to put down self and to "make the world better," as Lucy Stone said. We do not use the same methods; we are not like a row of paper dolls. Let us not only try to be good, but be glad when others are trying, though in a different way.

But to return. At the risk of being called a "phenomenal Spiritualist," which all who hear me speak know that I am not, I must say that these same true mediums in Louisville have been for so many years grounding the people in the evidences of the continuance of life without a physical body; that they are not now obliged to hunt for phenomenal proof, but can go on and drink in the teachings and the aspirations of the higher Spiritualism. All things come in due sequence. First the action, then the perfected rose-bush, then the beautiful flower.

Preliminary work like this can not be completed by literary test mediums, no matter how good they may be, who stay a minute and give perhaps eight or ten public test seances. They startle, they draw a crowd, and convince one here and there. The real foundations are laid in a community by these quiet workers, of whom I have met many in the States I have visited. Their truthfulness, their steadfastness of character are known to those who know them best; and by persistent, often repeated blows, they gradually win the most abiding doubters to accept the bottom fact of Modern Spiritualism, which is that we shall surely go on living after the body dies, because those who have already "died" have proved to us that they are still in Universal Spiritualism. The latter goes far beyond what Jesus or even Spiritualism taught. But I must not enlarge on this wonderful thought, or my letter will be too long.

New York Notes.

On Wednesday evening November 23, Walter Howell addressed the New York Psychical Society. His subject was "Spiritualism as an aid to Human Progress." The speaker said in substance, that the Greeks regarded the State as all in all, and the individual as a mere fraction. With the dawn of the Christian era came a fuller recognition of the individual and a dispar of the State. In modern times we realize the need of social and individual reform, and Spiritualism more than any other philosophy inspires our confidence in the ultimate realization of both. For behind the phenomena of the physical world lies the reality of a spiritual world whose actualities form the basis of our society's future transformation. And, within the individual, Spiritualism beholds the angel of the coming time. With such a realistic foundation for our most beautiful ideals as the possibilities of the State and its units we may cheerfully work and wait, knowing that the song of the poet, the vision of the seer, the forecast of the prophet, and the pictured glory of the artist will ultimately be realized.

Mr. Harlow Davis gave tests. He read thoughts, saw the contents of a pocket book, diagnosed several cases of disease, beheld scenes in the forgotten past, prophesied coming events, and described departed friends with marvelous accuracy. We regret that Mr. Davis leaves a field where his services are so much in demand, to go South. We trust, however, his Southern trip will restore his wanted health.

Mr. Wright appeared again at Carnegie Hall Dec. 31. He has many friends in this city who were glad to welcome his return once more. The subject of "The social problem, and does free love solve it," was presented. It was not treated, because, as the president explained, that question has been prohibited by the Board of Trustees. The speaker was therefore allowed to select his own theme. The general tenor of the discourse was, "The Moral Evolution of Humanity."

The afternoon meeting was well attended notwithstanding the miserable weather. The subject of "Organization" was discussed. Mr. Henry J. Newton spoke in favor of it, while Mr. Wright offered objections. Other speakers and mediums followed with remarks and tests.

The evening audience was excellent. Subjects were taken from the audience and treated by the speaker. They were as follows: "The God," "What in your opinion will be the effect of the recent declarations of Archbishop Satolli and Cardinal Gibbon on the attitude of the Catholic Church towards American institutions and public instruction?" "It seems necessary to go to sleep in physical existence in order to awaken in the higher life; and when again returning to consciousness in the former, all recollection in the higher has been cut off. If this be true, of what use can such experience be?" The two first questions were dealt with briefly, and the last one taken as the main topic of discussion. The doctrine of discrete degrees of consciousness advanced. This subject merits a lengthy report, and for the benefit of students in psychology, we wish Mr. Rushton would reproduce the thought in a form that would reach a wide circle of thoughtful readers of LIGHT OF TRUTH.

CORR.

The Spiritual Thought Society opened its lectures Sunday afternoon in the elegant Fifth Avenue Hall, Forty-second street, with Mr. J. W. Fletcher as the regular speaker. His subject was "The Other World and This." There was a fine audience, and the lecture was enthusiastically received.

In the evening Mr. W. J. Colville, who will speak during the evenings of December, gave an eloquent address upon "Theosophy" with good results.

At the First Society, Carnegie Hall, J. Clegg Wright is the speaker for December. He has many admirers in New York.

At Spencer Hall Mr. E. Price, speaker, and Mrs. Florence White, medium, are holding a series of Friday evening meetings which are well attended.

Mrs. Eugenia Beste is forming a spiritual theosophical society for teaching from her guides in the independent voice, and has already over thirty members.

Mrs. Williams is as busy as possible, while Mrs. Ross is expected to add to the materializing interest.

The "Other World and This" will be issued in a few days. There is, so I learn, already a large sale.

A. E. WILLIS.

The Ladies' Aid Society met on Tuesday, December 5th, to elect their officers for the ensuing year. The weather was very inclement, but the members rallied in force, and the following officers were elected: Mrs. Stimson Smith, president; Mrs. M. A. Gridley, first vice-president; Mrs. Stodder, second vice-president; Mrs. C. Butler, treasurer; Miss Stodder, recording secretary; Mrs. K. D. Knox, corresponding secretary; Mrs. C. Butler, chairman relief committee; Mrs. G. R. Storm, chairman reception committee; Miss Dolly Leech, chairman entertainment committee; Mrs. John R. Lowther, Mrs. G. R. Storm and Mrs. Dr. Couch, trustees.

The year opened well for the society, and as the members are rapidly increasing, no doubt much good will be accomplished.

Resolutions were passed thanking the late president, Mrs. Henry J. Newton, for her earnest work and zeal during the past year.

KATHARINE S. KNOX, Corr. Sec'y.

St. Louis, Mo.

Mrs. Glading has closed her labors for the month of November with the St. Louis Spiritual Society and goes to Washington, D. C., to fill an annual engagement. Her labors have been so successful that she will probably be employed for a longer time the coming year.

At the close of her services Sunday, November 26th, she was presented with a handsome sunflower pin by the Ladies' Aid Society in appreciation of her services to them at their weekly meetings.

She has the hearty endorsement, not only of both societies, but of all who listened to her interesting and instructive lectures, and we cheerfully recommend her as one calculated to win confidence, instruct her audiences, and make her labor a success for any society that may engage her services.

Portland, Maine.

On Sunday, December 31, Dr. F. H. Roscoe, of Providence, R. I., inspired an appeal, lectured in Portland, Me., for the People's Progressive Spiritual Society, at Reform Club Hall. The doctor gave to large and intelligent audiences, afternoon and evening, two of the most instructive and interesting lectures ever given in our city. We hope to have the doctor and Mr. H. B. Spencer, the young spirit artist, who accompanies him, with us again in the near future.

Mr. Spencer gave some fifty tests, and they were recognized by the audience. Too much can not be said in regard to the doctor's mediumship for the advancement of Spiritualism.

JAMES O. DOBSON, Sec'y.

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Has treated diseases for over thirty years, successfully, and would say to her old patrons and all who need help that she is prepared to give treatments by the month. Give full name, age, sex, and two leading symptoms in your own handwriting and receive a diagnosis of your case. First month's treatment with diagnosis \$2.00 and \$1.00 per month after that. Send two cent stamps.

MRS. L. C. PRINDLE, 125 O'Farrell St., San Francisco, Cal.

SPIRIT HEALING.

DR. A. B. DOBSON, San Jose, California.

Ex-Mayor of Maquoketa, Iowa.

Clairvoyant Physician OF MARVELOUS POWER.

HAS BEEN IN ACTIVE PRACTICE OVER THIRTY YEARS.

AS A SPIRITUAL HEALER HE HAS NO EQUAL.

His vegetable medicine receives a magnetic power higher than human or earthly agency, and in treating diseases at a distance with this medicine his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures, performed by his Band of Invisibles, such as RHEUMATISM, NEURALGIA, PARALYSIS, DYSPEPSIA, BRONCHITIS, DISEASES OF THE LIVER, HEART, AND KIDNEYS, EVERY PHASE OF FEMALE COMPLAINTS, CANCERS, TUMORS, AND DROPSY; in fact every disease that flesh is heir to, they have successfully treated.

Owners, who you have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of Doctors for each case, enough to last first month, for \$2.00. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after that. Send three two-cent stamps, lock of hair, name, sex, age, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free. The best of reference given, if required.

Please give this to some sick person. It may be the means of saving their life.

Make all money orders payable at San Jose, California.

Please state what paper you saw this advertisement in.

Health is Wealth.

DR. ANDREW JACKSON DAVIS' Wild Cucumber Pills

are doing wonders. The demand for them is rapidly increasing. They cure Bilious Complaints, Sick Headache, Constipation, acid stomach, indigestion and relieve the system of its waste and needless risk. If you try them once you will never be without them. They produce no pains and always give relief. No household is complete without them.

Price 25c a box 5 boxes \$1.25. Sent on receipt of price by N. Webster & Co., 63 Warren Ave., Boston, Mass. Fuller & Fuller Co. Wholesale Agents, Chicago, Ill.

AGENTS WANTED ON SALARY

or COMMISSION to handle the New Patent Chemical Ink Erasing Pencil. Agents making \$50 per week. Monroe Eraser Mfg. Co., 1514 LaSalle, Wis.

Plan's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

Sold by Druggists or sent by mail, Sec. E. T. Hazeltine, Warren, Pa.

College of Fine Forces.

(Formerly N. Y. College of Magnetism.)

An Institute of Refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the college course. The college is chartered and confers the degree of D. M., Doctor of Magnetism. By a system of printed questions students can take the College and receive the diplomas at their own homes. Moved to No. 4 Pulaski Street, East Orange, New Jersey, a delightful suburban city of New York. Address: H. D. BABBITT, M. D., Dean.

E. G. WOODARD.

The Great Spanish Indian Doctor, Author of the following Farm and Family Medicines: UNIVERSAL PANACEA COMPOUND—The most powerful blood purifier known to the profession.

INDIAN MAGIC BALM OF LIFE—For the cure of Diphtheria, Rheumatic pain, Bursitis, Headache, Ac. Nervous Disorders taken in Thirty Minutes by the use of this Balm.

PAIN PAINT—Cures a Pain, Internal or External, including Whooping Cough, Croup, Diphtheria, Scarlet Fever, Ac. and all other diseases.

FEVER SORE PLASTERS—For Fresh and Old Chronic Sores, Burns, Corns and Bunions. Apply as a plaster.

INFALLIBLE PILE REMEDY—The best in the world.

CORN AND BUNION SALVE—Takes effect at once.

ELECTRIC VITAPATHIC FLUID—Has been in use over forty years in private practice. Known as "Dr. Woodard's Electric Vitapathic Fluid and Universal Farm and Family Medicine." Cures External and Internal Diseases in all human and animal kind, of every age, sex and condition of life. \$1.00 and 50c.

TONIC WAFERS—For all Female Complaints, Weakness, Indigestion, and all other ailments.

INDIAN VEGETABLE PILLS—Have no equal for Bilious diseases, Liver Complaint, Sick Headache, Jaundice, Scrofula and all impurities of the blood. 25c.

All the above named Remedies can be obtained of agents, or direct from the Proprietor.

DR. E. G. WOODARD, Sugar Grove, Warren Co., Pa.

Consultation and Treatment by Mail in the United States and Canada. Write for Particulars. Full directions accompany every package of these Remedies.

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LOCALS AND PERSONALS.

—Mrs. Ada Foye may be addressed at 20 Main Street, Watertown, N. Y.

—See reply from Prof. A. E. Dolbear, of Tufts College, Mass., to Mr. Sam'l H. Terry, on second page of this issue.

—Mrs. A. E. Kibby, trance speaker and platform test medium, is open to engagements. Address 110 Locust Street, Mt. Auburn, Cincinnati O.

—The New Orleans *Advocate* gives prominent notice to the fact that a Psychological Research Society has been organized in the Crescent City. One of Cincinnati's mediums is the cause of this move. The Queen City and the Crescent City can "shake."

—In the heading of Mr. Samuel H. Terry's last article the compositor made it read "The Independent Conductor," when it should have been "The Impending Conflict." Those preserving the paper for future use will please correct this in justice to the writer.

—Any Spiritualist family in this city who is in need of a good houseworker, or who can enable one to obtain a situation in a family where she will be permitted to attend Spiritualistic services, will confer a favor and do a missionary deed by addressing Mrs. E. A. Magoon, Dent, Ohio.

—Mrs. J. G. Mosher, of 647 Sixty First Street, Englewood, Ill., would like to know the address of Abraham James, a medium who once loaned her some interesting lectures to read. She particularly wishes to know if these lectures have ever been put into book form. Who can send her the information?

—We had a number of other good articles favoring the celebration of the 17th by Spiritualists, but for want of space could not publish them all, though giving the preference to the first comers as a matter of justice rather than choice. The friends must therefore excuse us if we can not do all we would like to do.

—Concerning "Physical Proof of Another Life," by General Lippitt, of Washington, D. C., *London Light* says: "The brochure is one that we should gladly help to introduce in this country."—Yes, it should be introduced in every country where people are searching for indubitable proofs of spirit-return and immortality. Price only twenty five cents. For sale here.

—Mr. A. Willis has returned to the city, highly pleased with his New Orleans trip, and full of kind feelings towards the friends in the Crescent City. He thinks he has been royally treated. He will be pleased to see his friends at his home concerning future work, which hereafter will be by prior engagements only. He has concluded that private circles are more conducive to good results, both for his own health and the satisfaction of sitters.

—Another fortune teller has come to grief. This time it was "Prof." Will Kennedy of Evansville, Ind., who was invited to leave town by the police for unsavory dealings. One by one the leaves drop, and by and by the public will learn that the only legitimate way to deal with the occult, is to become a Spiritualist, openly and avowed, and not seek after the truth in a Nicodemus-like style, or through the false prophets that exist on the outside of Spiritualism.

—Dr. A. W. S. Rothermel has been lecturing and holding seances in Rochester, Ind., for some time past, but will be at Battle Creek, Mich., in a few days, from whence he goes to Milwaukee, where he is booked for the 20th inst. Letters, however, may be addressed to him in care of General Delivery, Chicago, Ill. Dr. Rothermel is a good physical medium, as we had means of testing during his stay in Cincinnati, and we recommend him to the Spiritualists everywhere. He is also a psychometrist for locating minerals and water, and can serve in that capacity as well as in others.

—Many large establishments have the faculty of placing among a lot of inferior samples in their show-windows, a few very good ones, offering them all for one price. This is especially a trick of clothing stores. People, believing this to be a temporary bargain, are unconsciously invited in to have their measure taken for a suit. When asking for the pattern in the window, they are politely told that the great demand for that one has exhausted it, but they have one nearly like it, and the customer is psychologized into taking it, and is cheated in the quality of the goods. The aim is to get you into the store. Hypnotism does the rest.

—The *Arena* for December is an exceptionally brilliant number. It is also an extra large edition. Its table of contents are: "The Ascent of Life," by Stinton Jarvis; "Aims and Methods of the Higher Criticism," by Prof. Sanday; "The Bank of Venice," "The Wonders of Hindoo Magic," "Can the United States restore the Bimetallic Standard of Money?" "The Application of Hypnotism in Medicine," "Rent," "Realism in Literature and Art," "A Southern View of the Financial Situation," and some fine editorial comment and reviews by Dr. Flower. Single numbers, fifty cents. Monthly, per annum \$5.00. Address Arena Publishing Co. Boston, Mass.

—The Hon. Stephen M. White, senator in Congress from California, responding to a toast at a World's Fair banquet, made use of these words: "One of the most notable features evolved by our great international exposition has been the religious congress, at which all who desired were permitted freely to explain their theological views. How impossible would such a gathering have been but a few years ago. And how strongly does it foreshadow that peace and good will among men, which we all claim to be desirous of maintaining." Such a record in hand some and convenient form, properly illustrated with portraits of the principal delegates, our readers may easily obtain from this office.

—When a medium goes astray narrow-minded Christians put Spiritualism on trial forthwith. When a Christian minister goes astray he is considered as being outside the pale of Christianity—i. e., not practicing the teachings of the Nazarene. May we be allowed to claim that Spiritualism as a religious or moral philosophy teaches among its other precepts all that is spiritual in the Bible, and that a medium who commits fraud is not a Spiritualist? If Spiritualists were disposed to be narrow-minded they might now put Christianity on trial. Considering the fraudulent acts of the Rev. G. F. B. Howard, who has been charged with all manner of fraud by the U. S. District Court at Jackson, Tenn.

—The B. of A. of this city, has issued the following order: "No Child shall be permitted to attend any public, private or parochial school without presenting satisfactory evidence of having been successfully vaccinated." The paper that reports this, adds: "Those who fail to comply with the rule must leave the school."—Now, behind all this is a law which punishes parents who take the latter course. Is it a wonder that there is discontent in the air when such blind, inconsistent and arbitrary law making is indulged in? Parents, who have children of the school age are in a dilemma. They must either submit to have their offspring legally poisoned or be fined as criminals. Which will they choose?

—The Ladies' Aid met at Mrs. McCracken's (603 Freeman Avenue) on Wednesday afternoon, December 6th. There were quite a number of ladies present, and it was resolved to continue on in the good cause of Spiritualism, but to suspend the regular meetings until after the holidays. The supper given by the ladies of the society was a success, and all enjoyed it. Since October 1st the Ladies' Aid has turned into the treasury of the Union Society: Cash twenty-nine dollars and thirty-nine cents; donations for supper, two dollars and ten cents; proceeds from tickets sold (by members of the aid) twenty three dollars and

seventy-five cents. Total, fifty five dollars and twenty-four cents. The next meeting will be held at Mrs. McCracken's on Wednesday, January 1, 1894. It is hoped that at the commencement of the New Year there will be an increased attendance. The ladies cordially invite all who wish to investigate the truth of Spiritualism to join them.

—According to an answer in to day's question department there will be no outlook for better times until voters assert their independence of party lines. That means to rise above party, and whether Republican or Democrat, see that honest men are put into office—men irrespective of what their former politics was. A citizen's ticket can be readily elected, if the primary move towards its nomination would be made by a few incidental business men. Let it be begun in local elections. It will be to the interest of small real estate owners and business men to move in this matter. If not they may lose all they possess, if the signs of the times do not belie the cause upon us. When hunger drives men to rob women and children on the street in daylight—not only of valuables, but of estates—it is time to prepare for something worse than hard times. And if it is all due to political enslavement of the people, the only remedy is its antithesis—political freedom, or a break in the partisan "feeling of the masses," as the spirits say in their reply on third page.

New Orleans, La.

Mr. A. Willis, the well-known materializing medium, of Cincinnati, left here December 6th for his home. He has done a wonderful lot of good here for the advancement of Spiritualism. He demonstrated to the people of this city his wonderful gift, and strengthened their faith in Spiritualism. Mr. John Morris, his control, said that it was the only possible way of gaining the truth of spirit-return, and invited all honest seekers of the truth to investigate. Those who attended Mr. Willis' seances were well satisfied. As for me it was perfectly marvelous. I never witnessed any materializations before, although I have read considerable of the philosophy. Mr. Willis will be long remembered by the people of this city. He carries with him the kindest wishes and best thoughts of our people. Under the influence of John Morris, his control, there are many undergoing development.

There is a movement among the people of this city, of whom there are a great many that never belonged to a spiritual society before, to form a psychic research society. They are not ashamed of the name of Spiritualist by any means. The name was suggested and accepted in a city with a population of 250,000. We have but one society, so you can see that the movement is in order.

I am very much pleased with your paper, and when I can get you a subscriber you may rest assured I will do so, for I enlist myself in the cause of the LIGHT OF TRUTH, and my enlistment is to stay.

M. J. LARKIN.

Prof. Silas W. Edmunds, of Cleveland, is the speaker for this month for the Association of Spiritualists. Owing to the unfavorable weather Sunday, December 31, the attendance was not as large as usual. The gentleman is a pleasing speaker, logical, and forcible in argument, selecting for his subject "Ancient and Modern Spiritualism."

Brother Willis has departed hence, taking with him the best wishes of many who have been led to the light by the convincing phenomena witnessed at his seances. Just one instance: A gentleman from Lake Charles, La., recognized and spoke with his brother who was shot during the war. His gray uniform was tattered and torn, just as his body had been buried in a trench with many others. Before leaving Brother Willis was presented with a plain gold medal for his watch chain, with the following inscription on one side: "To Aaron S. Willis, from friends. New Orleans, November, 1893," and on the other "Mizpah," a dove with an olive branch. "There is no death," Capt. Jack Abbott, Treasurer of the association, made the presentation speech in his usual happy strain. It is hoped he will come again, and stay longer next time.

A Psychical Research Society has been formed here, meetings being held in the supper room of Old Fellows' Hall on Sunday nights.

WM. BRODIE, Sec'y.

Tired Professional Men

USE HORSFORD'S ACID PHOSPHATE.

The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

Bay City, Mich.

I began my work here in this beautiful city by the lake the first Sunday in December, and was greeted with good audiences in spite of the severe storm, both morning and evening, and much interest seemed manifest.

Tuesday of the same week the friends met in goodly numbers and perfected an organization, and doing so in the most perfect harmony. Mr. M. A. Root was chosen president; Mrs. Howey, vice president; Mr. Howey, secretary; Mr. John Broughton, treasurer; Mr. L. Sovereign, Mr. Roossman, and Mr. Ferris, trustees.

The society starts out well officered, and I fully believe will do an excellent work. It has one of the best constitutions extant. Spiritualism in this city has not publicly done much for a good many years, but notwithstanding all it has grown, and to-day there is a large element here interested in the work. It is the desire of the society that all of the scattered forces be gathered and cemented together by a closer union than ever, and the social, moral, intellectual, and spiritual nature of each shall be cultivated.

Thursday afternoon at the residence of Mr. Root, the ladies met and formed an aid society, to be known as the "Spiritualist Working Circle." Mrs. Augusta Ferris was chosen president; Mrs. De Reamer, vice president; Mrs. Anna Broughton, secretary, and Mrs. Gould treasurer. The ladies are determined to do what they can in any line of work that may be presented, either in assisting the society or in aiding those who need assistance.

Next Sunday I shall try and start a lyceum, but whether it will be a success remains to be seen, but I trust one may be established, as the lyceum can do a work that no society can do.

Bay City Spiritualists have fully made up their minds to do their part in the great work of reform, and I know they will succeed.

G. H. BROOKS.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals

are used in the
preparation of
W. BAKER & CO.'S
Breakfast Cocoa

which is absolutely
pure and soluble.
It has more than three times
the strength of Cocoa made
with Starch, Arrowroot or
Sugar, and is far more economical,
costing less than one cent a cup.
It is delicious, nourishing, and EASILY
DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Brooklyn, N. Y.

A very enjoyable entertainment was given by the Woman's Progressive Union, for the benefit of the Fox Memorial Association and in place of the regular Saturday conference. It consisted of solos, duets and practical recitations, presented in a manner highly creditable to those who volunteered their services; while the decorations and general finish of the whole were an added evidence of the good work already done by the ladies in helping the cause here.

Wilson McDonald, the originator of the Memorial Association, was prevailed upon to sing, and though he complained that it was so many years that he had used his voice in that way, that the "wingless Samaritans" did him wrong in asking him, yet he sang the "Low Back Car," and the "Widow McGee" to oblige them. I don't know that he will thank me for saying so, but in his looks and manner upon the platform, especially before the conference, he resembles the man who preaches to sad people here more than any one else I know. I mean T. DeWitt Talmage. Especial mention should be made of the recitations of Mrs. Ada Woodruff and Miss Estella Quick, and of the beautiful song "L'Ardu" by Miss Alice Merritt. The proceeds go to remove the remains of the two sisters, Maggie and Kate, from the receiving vault of Cypress Hills cemetery, and place them in the family plot there of Mr. Joseph L. Fume, Treasurer of the Brooklyn Spiritual Association, until a suitable, permanent abiding place shall be provided for all that remains of the earthly tabernacle of two of the martyr mediums of Modern Spiritualism.

W. J. C.

On Sunday Evening last memorial services were held at the residence of Mrs. Dr. J. Cole Blake, No. 1024 Bedford Avenue, Brooklyn, N. Y. Mrs. Blake's elegant and spacious parlors were tastefully decorated with beautiful flowers and ferns which were pleasing to the eye as well as the other senses of the vast audience present, which the event brought forth.

Many prominent Spiritualists from New York, Brooklyn, and the vicinity were present. Mrs. Dr. Blake was as usual bright and pleasing, and gave those who graced the occasion with their presence some very good and convincing tests which were acknowledged by skeptics as well as believers.

Mrs. Blake was followed by Mrs. Eggleston, who recited a very beautiful poem, which was very appropriate to the occasion and was received with well merited applause.

Mr. Eggleston also made some happy remarks and paid a touching tribute to our dear departed ones. We were then entertained by some very fine vocal and instrumental music by some of the artists present. Mrs. Annie M. Jacques, of Washington, D. C., the well-known platform speaker and test medium, held the audience entranced with her fine readings and many wonderful tests, which brought to a close a spiritual treat long to be remembered by those fortunately present. O.

Cleveland, O.

Mrs. H. S. Lake, pastor of the Cleveland Spiritual Alliance, resumed her ministrations at Army and Navy Hall Sunday evening, December 31. The audience was light in comparison to the extra large one the previous Sunday, called out by the celebrated phenomenal medium, Miss Maggie Gaule, of Baltimore; but deep interest was manifested by all present in the powerful address of Mrs. Lake on a plain talk on "Moral Obligations." More pleasing it might have been, more truthful and forcible it could hardly be. The meeting was closed with four or five very successful psychometric readings by Mrs. Lake.

President Thomas A. Black gave notice that he would give a financial report of the Cleveland Spiritual Alliance next Sunday, and that steps would be taken to incorporate the society under the name of "The People's Church," so as to increase its membership and place it on a firmer financial basis.

The Progressive Thinkers' Society of the West Side has made extensive preparations to observe the "National Jubilee," to be held on the 17th of this month, and to that end have invited Mr. and Mrs. Tuttle, of Berlin Heights, to conduct the exercises—commencing on Friday, December 15th at Wieber's Hall, 485 Pearl street. The Progressive Thinkers' ladies will serve supper from 6 to 7:30 p. m., after which Mr. and Mrs. Tuttle will address the friends present, closing with a musical and social.

On Sunday, Jubilee Day, Mrs. Tuttle will give a children's talk to the lyceum at 2 p. m., and at 8 p. m. Hudson Tuttle will give a public address to which everyone is cordially invited.

The Good Samaritan Relief Society, auxiliary to the Cleveland Progressive Lyceum, already announced to meet at Mr. and Mrs. Russell's, 34 Sayles street, next Friday, 15th. May possibly adjourn their meeting and accept the invitation of Mr. and Mrs. Frink, to join in the West Side festivities.

Regular seances are held by the mediums—Mr. Wm. A. Mansfield, Mr. and Mrs. Archer, and Mrs. Effie Moss.

Mr. and Mrs. Wilber, of Birmingham, O., recently spent several days in Cleveland, visiting Miss Maggie Gaule (then here) and all of the prominent local mediums.

OCCASIONAL.

Chicago, Ill.

Last Sunday ushered in two new societies here. One at South Chicago was called together in the worst possible weather, but a very nice audience of seventy-eight greeted Dr. Carpenter. Mrs. Marion, Mr. Harry Dalton, all of Chicago, and Mrs. Celia Hughes, formerly of your city, now residing at Barnum's hotel, Thirty first street. Everybody was pleased, and Mr. Dalton and Mrs. Hughes will go out again next Sunday and minister to the hungry souls of that thriving little city.

The other was held in the city, corner of Thirty-first street, and Indiana avenue, in what is known as Lakeside Hall. The afternoon was taken for talking over organization, and was addressed by the guides of Mrs. Edith E. R. Nickless, and was noted for the quiet and effective harmony throughout. In the evening the guides took a subject from the audience, upon the best methods of obtaining success, and was ably treated. Mrs. Marion, Mr. Dalton, and Mrs. Celia Hughes also spoke briefly upon the same subject. All the evidences go to show that the audience was in such perfect harmony as to insure success.

C. E. T.

OBITUARY.

Passed on from her home near Gahanna, Franklin County, Ohio, December 1, 1893, Laura Patterson Moore, aged eighty-three years and ten months. Sister Moore was stricken with paralysis, and was freed from the body after a short illness. She, as well as her husband, whose widow she had been for forty years, were earnest and devoted Spiritualists. She was the mother of three children, and, in addition to this, cared for and assisted in the rearing of eight step children, and one foster child. By a life of sacrifice for others she prepared herself for a high station in the life beyond. All who knew her respected her for her devotion to the principles of the spiritual philosophy. Funeral services conducted by the writer at her home December 6th.

W. R. C.

Do You Have Asthma?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them,

Hamilton, Canada.

In spite of the inclement weather and snow falling a fair audience was present at the spiritualistic services Sunday. Mr. Walrond gave a trance discourse on the "Duality of mind," or the subjective and objective. The guides claimed, as many other spirits had through nearly every medium, that the subjective powers of the human mind were nearly equal to the powers of the de-car-nated spirit, but it required the almost complete annihilation of the physical powers to reach this extreme condition. Examples of the power of the human mind over matter were quite common among the Pandita and Yoghis of Hindoostan, Tibet, etc. To assert as some modern scientists had done that spiritualistic phenomena were the product of the human ego was sheer nonsense. The powers of the human mind, subjective or objective, were limited to present knowledge, and could not deal, as the spirits could, with prophecies of the future. The evidence of spirit return had been brought home with absolute certainty to earth's inhabitants in a thousand different ways, and the most elaborate "dual mind" theory ever concocted would not disturb the facts connected with spirit return. The guide also dealt with "clairvoyance," which was a spiritual gift; and mortals retaining consciousness could exercise this gift as well as spirits when controlling mediums.

COR.

Toledo Ohio Spiritualists.

The Progressive Thought Society of this city met last Sunday evening to hear an inspirational lecture by Mr. Conlon Turnbull. The subject chosen was "From Monad to Man." The audience, which was not large on account of the recent inclement weather, was well paid for their attendance, it being remarked that Mr. Turnbull was indeed at his best on that evening. He showing the birth of planet, its different growths, the grand organic march from stardust to man. The lecture was deeply instructive and appreciated by all present.

On Friday evening a grand social is to be held at the parlors of Mrs. Curran under the auspices of the Ladies' Aid Society.

We meet in the G. A. R. Hall, which has been newly furnished, and we are hopeful of continued success in our work here. All visitors from other cities cordially welcome.

CORR.

A Wonderful Discovery—Catarrh and Consumption Cured.

There is good news for our readers who are victims of Lung Diseases, Catarrh, Bronchitis and Consumption, in the wonderful cures made by the new treatment known in Europe as the Andral Broca Discovery. Write to the New Medical Advance, 67 East Sixth Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

Direct Route West.

The Ohio & Mississippi Railway is the only road running directly West to the Mississippi River. It is the short line between Cincinnati and St. Louis; the latter being the principal gateway to all the Western country.

In keeping with its importance as a through route to the West, this line runs all of its trains through solid to St. Louis. No waiting at intermediate points to be "consolidated" with a train from somewhere else.

No transferring of baggage or of passengers who travel in the day coach.

No transferring of anything, in fact, as "every thing goes" through without change.

The equipment in use on the O. & M. is of the best.

All cars are vestibuled—the baggage car and day coaches as well as the sleepers, which are of the latest Pullman pattern. A special feature of the fast day train which makes the run each way between Cincinnati and St. Louis in less than ten hours, is the elegant Pullman Buffet Parlor car.

Thus equipped the perfection of railway travel seems to have been attained.

The O. & M. is also the leading route to Louisville, running three daily trains and connecting with direct lines for Memphis, New Orleans, etc.

Passengers for any point West, Northwest or Southwest should procure tickets via the Ohio & Mississippi Railway for sale at all offices of connecting lines.

Ticket offices in Cincinnati, 48 West Fourth Street and Central Depot.

O. P. McCARTY.

Acting General Passenger agent.

Special Notices.

CHICAGO, ILL.—The South Side Spiritual Society meets every Sunday at 2:30 and 8:30 p. m. at 737 Third St.

CLEVELAND, O.—The Spiritual Pioneer Truth Society holds services every Sunday evening at 7:30 Ontario St.

GRAND RAPIDS, MICH.—The Progressive Spiritualists hold week-day meetings every Thursday at 2:30 p. m. at 257 N. Tonia St. Public invited.

DETROIT, MICH.—The Religious Philosophical Society meets every Sunday at Barnes Hall, 20 Woodward Ave., at 7:30 P. M. Public invited. Nellie S. Wade, pastor.

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